

THE
OVERTHROVV
OF THE
PROTESTANTS
PULPIT-BABELS,

CONVINCING
their Preachers of LYING & RAYLING,
to make the Church of ROME seeme
mysticall Babell.

PARTICVLARLY
*confuting VV. Crashawes Sermon at the Crosse, prin-
ted as the patterne to iustify the rest.*

VVITH
a Preface to the Gentlemen of the Innes of Court, shewing
what vse may be made of this Treatise.

TOGETHER
*with a discovery of M. Crashawes spirit: and an Answer
to his Iesuities Ghospell.*

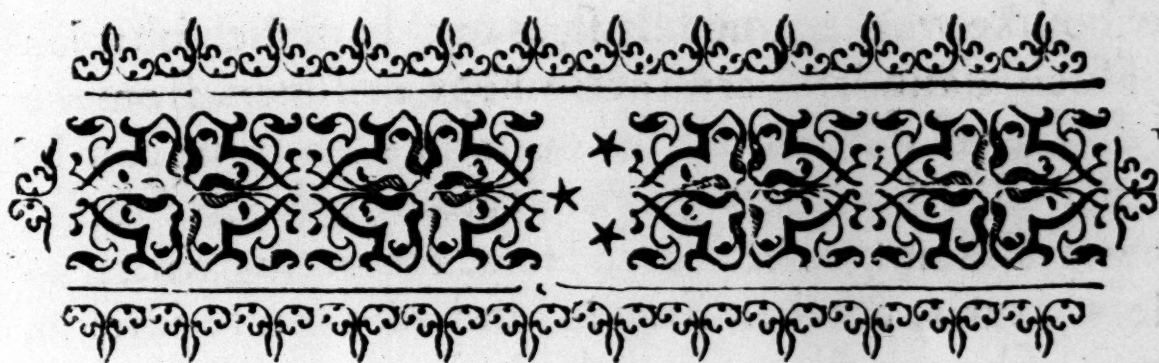
By I. R.^J
K Student in Diuinity.

Iob. 13. v. 4.
Shewing you to be forgers of lyes, & mainteyners of false doctrine.

Ab vno disce omnes. Learne all the rest by one.

Imprinted Anno M. DC. XII.





TO THE RIGHT
HONORABLE
 AND
VVORSHIPFUL,
 THE STUDENTS
*of the Common Law in his Maiesties
 Innes of Court.*

THE PREFACE.

IF many seduced soules in our (in this respect) vnhappy Kingdome, had no more need to read refutations of idle Babels, then any trayned vp in true learning can take delight to refute friuolous falshoods: If as on *M. Crashawes* Sermon few men of vnderstanding can looke without pittying the Preachers folly; so likewise there were not troupes of common, and ignorant people,

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who like weake, and silly flyes caught in the cobwebs of such flanders, are therein kept prisoners from the bosome of that Church, out of which none can be saued: If whom nature or education hath left simple, heresy did not make prowde, to be tampering with tooles that may cut their fingers, and to venture into the web of hereticall fraud, which they want strenght of wit to breake through: If (I say) such were the felicity of our Country, I might to my great comfort haue beene excused from the taske of this tedious labour of directing an Answer to this Bachelours Babel, and haue saued some peeces of a rich and irrecoverable Jewell (a) to haue imployed them in a more gaynefull, and comfortable purchase. But seeing the world is neuer so perfect, as not to haue many (b) simple, nor the simple alwayes so happy, as to keep themselves securely humble, nor the humble in this life so fully secure, as not to be subiect to the deceits of the crafty, nor the crafty so carefull of credit, or moderate in malice, that they will forbear to vtter euen open falshoods, to intangle the ignorant, when they want stronger arguments to encounter with the learned; the earnest intreaty of diuers friends haue wonne me to preferre publick profit before priuate comfort, and neglecting the perfection of my intended studyes, and the inclination of my owne nature, to encounter with false and open flanders, the very sound wherof cannot but be noysome to any learned eare, though an answer be necessary to preuent the dreadfull danger of eternall perdition in the lesse intelligent Readers.

(a) Res omnium pretiosissima tēpus, quam ne grat⁹ quidē potest reddere.
Senec.

(b) Quid obest paruulis tardius ingeniū, dummodo in nido Ecclesiae tuti plumescant.
Aug. l. 4. Cōf. ff. c. 16.

2. Yt is now one yeare and more, that a Gentleman then lyuing in one of your Courts, brought me this Sermon of *M. Crashaw*, together with his *Iesuits Gospell*

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Ghospel, desyring I would bestow thereon an Answer, assuring me, that howsoever the same might seeme ridiculous or contemptible to men of learning, yet many *waiving Babes* were carryed away with (c) *the* blast of such slaunders, and by the *waues of such raging* (d) *in*uectiues beaten and broken against the rocke, on which Christ built his (e) Church; I beganne then to peruse his Sermon, and note some manifest slaunders, and places of our Authors corrupted by him: yet to confesse the truth, I did so loath this warre against wordes, and against Babels, seeming mountaynes and monsters to the eye, but wynd and vanity in very truth, that I was glad of any colourable occasion to fly from the combat. Wherefore a rumour being spread, that by publishing his *Iesuits Ghospell* the folly and intemperancy therof had offended all Protestants of Iudgment, and temperate Disposition, that the Gentlemen of the *Temple* for this respect, as also in regard of his marriage which many iudged no conuenient quality for their Preacher, did resolute to discharge him of his office forthwith: I began to relent, and soone after quite gaue ouer the intended Answer to his Sermon, hoping that without my help together with the body, the shaddowes would vanish, the beames of cleare truth entring in their place. But it seemeth, men spake of *Maister Crashaw*, rather what themselves thought he deserued, then what others intended, since neither any publick dislike was shewed against his intemperate writing, nor the sweetnes of his marriage did any way mitigate the bitternes of his tougue; but still both in print, and pulpit, according to the vttermost of his skill and power, he imployeth his forces, to darken and

(c) *Ephes.*

4. v. 14.

(d) *Flu.*

Etus feri

maris.

Iudæ 1. 3.

(e) *Matt.*

16. v. 18.

obscure with a mist of flanders the light of the Catho-
like Church.

3. Wherefore hauing notice therof, and vrged
agaïne by the renewed request of some friends, I resol-
ued to make no further delay to finish and publish my
formerly intended discouery of this Minister, specially
out of grieffe, that so many of my deare Countrey men
should be kept from the cleare water of Catholike do-
ctrine, and deluded with empty bug-beares, which
slanderers set vpon the banks therof, & that the smoke
of falshood should (in the inueighled eye of the simple)
transforme the very pillars of Christianity into snakes
& adders of blasphemy, causing seely soules that looke
not into things, to abhorre the faire, and goodly chā-
ber of Christ his Spouse, as a den of Serpēts. The trea-
tise being finished, I did lesse repent my labour, hoping
the same might serue not only as a priuate discouery of
this Preacher, abusing his credit and small learning, to
the perdition of many by faire shewes of sanctity, and
greatest promises of exact truth, when he meaneth
most deceit; but also for three other more generall v-
ses, which I intend briefly in this Preface to declare, by
which you will easily perceauē the reason of the title
therof, and together lay open vnto you the motiues
vrging me to offer the same vnto you.

The vse of
this Trea-
tise.

4. First, this Treatise may serue for a compen-
diary answer to a good part of many Protestant books
which euer cōmonly are farsed with these very slan-
ders, That we thinke the Pope to be God; that he can
deliuer soules out of hell, and the rest, which this My-
nister to make them more vendible doth offer as *rare*
Jewells, and no triuiall things. For though I doe not re-
member to haue read in any Protestant writers, slan-
ders

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ders so thick, and threefold as in this Sermon, nor lyes
 placed in such good order and method according *to the*
tables of the law; yet looking into their best Authors,
 you shall find that they euer did, and still doe make
 these slaunders their *Triarian* Legion, in which they
 put their chiefe and last trust, and which, when the
 better weapons of Scriptures or Fathers are wrested
 out of their hands, they choose to fly vnto, rather then
 yield: which may be shewed by the example (to omit
 diuers others) of two English writers of singular cre-
 dit, in bookes which they write of two grauest argu-
 ments. The one *M. Doctour Iewell* (to whose name
 I need add no other Epithete, to make him seeme peere-
 lesse vnto Protestants) in his booke of the *Apology of the*
Church of Englād, who doth not blush, into a Treatise of
 so graue a subiect, to insert trifles known to be false; of
our thinking the Pope to be our Lord God, allowing fornica-
tion, and such like of *M. Crashawes* trumpery scattered (f) Espe-
 here and there in his (f) booke, as the penury of better cially 4.
 weapons forced that great captayne to fight with ru- part.
 shes. The other is *Doctour Andrews*, now Bishop of *Ely*, *In his Tor-*
 who lately summoned to fight with the learned Cardi- tura Torti.
 nal, doth often wound his Latin stile, worthy of better
 matter, with *M. Crashawes* wounds, vrgingould and
 worme-eaten glosses against vs, who being a man of
 so knowne learning, & euer thought of a stayed iudg-
 ment, and temperate spirit; neither we, nor the world
 did expect Babels from him, nor that he would staine
 his learned pen with triuiall slaunders, seeking to crack
 the credit of our cause with men of meane iudgment,
 by the losse of his owne among those of better lear-
 ning. But necessity is a forcible weapon with which
 were those learned Protestants driuen to fight, of whō
Doctōr

(g) in his *Doctour Field* doth (g) complayne (that forbearing to write themselves, laugh in their (h) sleeues, and sometimes more openly at others labours) would perchance be forced to speake these very Babels, which

(h) With now they laugh to behould in *Doctour Field* and others, finding by experience that not want of learning, or weakenes of iudgment, but the nakednes of their otherwise indefencible cause driueth these Doctors to make Babels, bulwarkes of their Church.

5. VVherefore it might in a manner haue been wished by vs (his sinne excepted) that *M. Crashaw* should, as it were sweep the writings of his learned Authors, raking all their ordure into his Sermon, as into a dunghill, or stable of such stuffe which one of farre lesse strength then *Hercules* might cleanse, by letting in the pure streames of truth the Catholicke Church teacheth in those points, which cannot but clearely carry away from her doctrine the dung of those slaunders in the iudgment of any indifferēt Reader. Against which slaunders had we conceined (as we might iustly) so great a hatred, as euer that (i) Tyrant had against *Rome* (who wished the heades of the people stood all vpon the same shoulders to cut the off at a stroke) *M. Crashaw* may seeme very sufficiently to haue satisfied our desire, who hath gathered these slaunders into heades, & layd those heads, as you shall see, very orderly together in his owne head, and Sermon, that all their chiefe slaunders, together with his, may be cut off, and cleared by one, and that not very long Answer.

6. But besides this first vse of this Treatise, the same may also serue for an Answer vnto many Sermons that are continually made against the Church of *Rome* in
England,

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England, in *M. Crashawes* rayling tune, falling & rising vpon the same notes of falshood; *That the Pope is our Lord God; that he can do more then euer God did*, and the rest. Often also singing vnto their false notes the very same ditty of this misapplied text: *We would haue cured Babel &c.* By which clamorous rayling, they put their ignorant Auditors into such rage, & fury against vs, that as ^(k) *Erasmus* noted long ago, they come from sermons no lesse fierce, & fiery, then souldiers from the warlike speech of a Captaine exhorting them to fight. I remember I haue read of the Cittizens of ^(l) *Abdera*, that once hearing a furious Tragedy in a hoat day of summer, they were all stroken into such a fit of frenzie, that many dayes after they did nothing but act the same tragedy with furious gestures in their streets. The like doth often happen in *England* by the Tragical decayming of Ministers against vs, specially when the persecution is hoatest, they seeke to kindle the same fiery impressions of hatred in others, wherwith theselues are intraged: the Monsters wherwith they thus fright poore men out of their wits, against the faith of their Ancestours, being euer commonly *M. Crashawes* Babels, that, *We teach the Pope to be God*, that, *with the Virgin Marie God hath deuided his Kingdome*; that, *Images are better bookes then Scripture*; that, *we pray vnto stockes and stones*, and the rest.

7. VVherin they do liuely imitate the ^(m) *Manichees*, who seeme to haue exceeded all other Heretikes in their slaunderous charging the Church of Christ with senselesse, and prodigious doctrine, as with teaching that, *God is enuious, furious, mutable, subiect to passion, cruell*, and the like, decayming bitterly against such blasphemies, citing some words of the old Testament

^(k) *Erasmus in spongia aduersus Hutten.*

^(l) *Lucian. Quomodo scribenda sit historia.*

^(m) *Diuturnumq; de imperitorum erroribus latissime ac vehemissime disputabant. Aug. de util. cred.*

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that might sound to that sense. And two reasons as *S. Augustine* noteth, moued them to this course, the very same that make our Ministers follow the same deceitfull course. First to affright ignorant people from the bosome of the Cath. Church, by setting fearfull bugbeares of horrible blasphemy vpon her, that not knowing whither else to go, they might in a manner be forced to fly to the *Manichean* Conuenticles, like Fowlers (saith this ⁽ⁿ⁾ Father) who hauing laid their lime-twigs by some water side, seeke to stop other waters therabout, or set some dreadfull scar-crowes ouer them, that the poore birds not knowing where els to find water, not out of choice, but out of meer necessity come at last to light in their snares. Secondly, not to want matter in their Sermons, which they might copiously dilate vpon, to get with men of small iudgment the name of great Preachers, by making large & graue inuectiues, which any man (saith ^(o) *S. Augustine*) though of very meane learning may easily do against such palpable follies, as are, *God his being mutable, passionate, furious &c.* In confutation of which Babels the *Manichees* did vse to spend long sermons, with almost as much stayed grauity, as *M. Crashaw*, and other Ministers do vse in their pulpits, to rayle at vs, for teaching *the Pope to be God, the Virgin Marie more then God*, and such stufte

(n) Itaq;
nobis faci
ebāt quod
solent in-
fidiosi au-
cupes, qui
viscatos
furculos
propè a-
quam de-
figunt, vt
sitientes
aues deci-
piant: ob-
ruunt e-
nim, &
quoquo-
modo o-
periunt a-
lias quæ
circa sunt
aquas, vel
inde etiam
prodigio-
sis moliti-
onib⁹ de-
terrent, vt
in eorum
dolos, non
electione,
sed inopia
decidatur: *Aug. de vtilit. credend. c. 1.*

8. Against which manner of dealing, I will set downe the saying of this learned Father, intreating the Reader to marke the same, which may serue him for an Antidote against, and an Answer vnto all this kind of Sermons:

(o) Quod cuius mediocriter erudito esset facillimum. *Ibid.*

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Sermons: (P) *In has, & huiusmodi nugas grauitèr, copiosèq; inuehi soletis &c.* Against these and such like toys you make graue, and large inuectiues, which do no wayes concerne vs; you speake only against old wiues tales, and childish Babels. In confutation of which, the more earnest you are, the more you shew your selues to want iudgmēt. By which clamors whosoener is moued to turne vnto you, he condemneth not the doctrine of our Church, but sheweth himselte ignorant therof. Wherefore if you haue any thing of men left in you, if you haue any care of your selues, seeke diligently in what good and pious sense these things may be spoken. For such a faith as belieueth of God absurd, and inconuenient things, we do more vehemently, and plentifully accuse, then you; and when by any of our Church these things are vnderstood as the letter soundeth, their ignorance we instruct, their pertinacity we deride. Thus *S. Augustine*.

9. The third vse that may be made of this Answer, is yet more generall, and vniuersall, and of greater importance, and sequele, at which I confesse I haue principally aymed, to wit to shew that the English Ministry cannot be a true Church, nor among them sau-
 uing truth be found, which doth practise, & patronize both in pulpit, and print most notorious lying, and furious rayling. For this to be a manifest, and sensible signe of a false Church, themselues doe graunt (q)

which

diligenter & piè, quo modo ista dicantur. Quærite miseri: nam talem fidem qua de Deo inconueniens aliquid creditur, nos vehementiùs & vberiùs accusamus. Nam & in illis quæ dicta sunt cum sic intelliguntur, vt littera sonat, & simplicitatem corrigimus, & pertinaciam deridemus. l. 1. de mor. Eccl. c. 10.

(q) See the way to the true Church, of M. VVhite in the Preface. n. 12.

which without shame they cannot deny, seeing this sinne Nature doth so detest, that no Nation, though barbarous, durst euer openly allow it; a sinne most hateful and abominable (1) vnto God, most shamefull in the (1) eye of the world: in so much that the *Wisemā* saith: (1) Better is familiarity with a theefe, then with a lyar: which sinne is euer the indiuiduall mate, & companion of heresy, as *Iob* doth signify, speaking to his friends that were the type of hereticks, as (1) *S. Gregory* noteth: (1) *Eccl.* I will shew you to be (1) coyners of lyes, and maynteyners of false doctrine: where you see lyars, and hereticks shake hands. Whom likewise the holy Ghost doth couple together in this sentence: (1) *Loquitur mendacia versipellis*. Turne-coates (such as change the first faith wherewith they were cloathed in Baptisme) do vse to speake lyes, and vntuths. So that this is a blemish not in face and finger, for such woundes *M. Crashaw* would not sticke to graunt (2) in the Church of *England*: but such as doth eat vp the very hart of a Church (to vse his owne phrase) which cannot be thought Christian, nor the Church of truth, being treacherous and false, seeking to delude the world with lyes.

10. But you will say, though I might proue that *M. Crashaw* is guilty of this cryme; yet I should be vniust to lay his lying properly on the whole Church of *England* for his sake, vrging the fault of one as the practise of all. To this I answer, that had *M. Crashaw* published this Sermon as a priuate iustification of himself, his want of sincerity therein could not without some violence haue beene wrested vpon his Church; though truly the permitting in print of so many and so palpable falsehoods might giue some cause to suspect, that their Church did giue at least a tacite con-

sent

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sent to such iniurious dealing. But the case now standeth otherwise about this Sermon, and in such termes that the Church of *England* cannot seuer her publick disgrace from his priuate shame. For whereas Catholiks haue often complayned of Ministers iniurious dealing with them in pulpit, to make them odious vnto the people, by decaying flanders against them, but specially of *M. Crashaw* in this his Sermon at the Crosse, which they thought so exorbitant, as they gaue out (a) *In his Epistle dedicatory to the Princes Highnes.* (as he himself (a) saith) that he was called before authority for his immodest excesse in this kind, which you shall see by the examination thereof, they had great cause to thinke: Whereas I say these complaynts were made, and this expectation had, that some signe of publick dislike would be giuen against such intemperate preaching, *M. Crashaw* to shew that Authority did not mislike, but allow his dealing, did not condemne, but patronize it, after some moneths taken to thinke of the matter, to view ouer his Sermon, and perchance to leaue out some more notorious and shamefull vntu-
 thes which he durst vtter in pulpit though not in print, at last makes the same publick, bringing his owne shame to light. But to what end? Heare it in his owne words in the Epistle dedicatory to the Princes Highnes: *Not so much to cleare my self (sayth he) as to honour the truth, and to shew, that it is no trick, nor policy of our State (as it is in Popery) to set vp men with authority to rayle, and licence to lye, therby to make our enemyes odious.* (b) *This dedication was the first, but his Lordship discarded the Sermon.*
 Thus he. And in his (b) Epistle to the Lord Treasurer, he addeth, that he did publish his Sermon to honour truth, but much more to iustify the State: such desire doth this Minister shew to be rather a Statesman then a true man. But if by the State he vnderstand those of

his Maiesties most honorable Counsell, he needeth not to iustify whom none accuse, whom their owne Honour doth sufficiently cleere from any suspition of allowing such dishonourable dealing, who cannot be stayned with these Ministeriall crymes, seeing they commit the charge, to see they bring not such foule thinges into pulpit, vnto their Bishops, and Prelates, on whom this disgrace must lye, and from them redound vnto their Church. For this their publishing of the Sermon to be a patterne of their truth, and modesty, & to shew that our complaints against them are vniust, and without cause, was as much as to say vnto the Church of *Rome*, *ab uno disce omnes*, by this one Minister learne all the rest; see how sincere in accusing, modest in reprehending, solide in reprobuing your errors, iudicious in producing, diligent in perusing, faithfull in quoting your Authors we are: finally how far from any lying, and rayling, which you falsely lay to our charge. By which also you may see, that the credit of the Church of *England* lyeth vpon *M. Crashawes* head, which must needs be crackt in peeces, if in this very Sermon which they made publike to iustify themselves, we find rayling and lying, in very exorbitant, or rather impudent manner.

11. As for his recrimination, that it is a trick in Popery to set vp men with authority to rayle and lye, the proofes he bringeth are so poore, that they will rather serue to discouer his fraud and fallhood, and make his impudency more apparent, compared with the sincerity of our proceeding. For wheras we charge him with many hundred of manifest and vnexcusable slanders, vttered in this one Sermon, he *that hath spent the whole course of his studies to peruse our Records*, could bring

See his Epistle to the Earle of Salisbury.

but

but three examples, and those neither to the purpose, nor true. Nay therein he doth shew his owne false dealing, as will appeare by the examination of them, as they are set downe in his Epistle Dedicatory to the Princes Highnesse. *A Booke* (saith he) *was printed in the English Colledge at Rome, wherein it is affirmed, that we take Catholikes, and draw upon their legs bootes full of boate boyling liquour, and upon their feet boate burning shoes: & do put them into Beares skins, and cast them to the dogs to be pulled in peeces. All this, and many such other set down in pictures.* But first it is false that any such book was printed in the English Colledge, in which since the first erectiō therof neuer any book was printed. Some things indeed are painted vpon the walls of their Church, which booke perchance the Bachelour meaneth: so that insteed of Preachers set vp in pulpit, he accuseth Painters hyred to make pictures vpon walls, which is great folly, seing all graunt vnto them ^(b) licence to deuise and faigne without charge of falsehood. And if a Catholike painter to expresse how Priests in *England* are traduced as Traytors; how disguised with the vgly terms of enemies of the State, they are made hateful, did paint thē in the forme of a man in a Beares skin, no lesse meeke and innocent within, then dreadfull and horrible without; if to represent the fury and violence of Pursuants in hunting after, seeking out, and abusing these men, he did expresse thē vnder the shape of bloud-hounds, or mastiues: truely I see no reason why this may not be aswell excused, as their ordinary painting the Pope in the shape of vgly Monsters, and *John Fox* his filling his lying Acts & Monuments with such Pageants, and ridiculous deuises, to fright fooles, whereof he was Father. Secondly I say, that these things are not

(b) Pi-
coribus
atq; Poetis
quidlibet
audendi
seper fuit
æqua po-
testas.
Horat.

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not our deuises or inuentions, but true storyes, that at
Louth in *Lincolneshire* a Catholike was put into a beares
 skinne & torne in peeces by doggs in King *Henry* the 8.

(c) See the his dayes, whether by publick authority or popular
 Warn-Word fury it is not certayne; which answer was made long
 to Syr F. H. since to Syr (c) *Frauncis Hastings*, and not yet refuted.
 Watch-Word As touching bootes of boyling liquour, a venerable By-
 2. encount. shop of *Ireland* had bootes annoynted with oyle put
 c. 2. pag. 6. on his leggs, and set to the fire, was put to cruell tor-
 ture. So that they accuse vs of speaking fables, when
 we doe but rehearse their furyes, and belying vs to
 feygne what their cruelty forced vs to feele.

12. The second instance or charge is more vayne,
 and false then the first. *Feuardant* a famous fryar (sayth
 he) wrote in latyn seauen yeares agoe, that we reuile, and
 reiect that prayer to the holy Trinity, *Sancta Trinitas vnus*
Deus, miserere nobis: what will not he say, that dare say
 this? Thus he. But indeed the Bachelour doth abuse
 that famous, and learned Fryar, who doth only say,
 that the errour against the inuocation of the *Blessed*
 Trinity, was (d) restored by *Caluinists* in *France*, *Flan-*
 (d) *Feuar-* ders, and *England*, who caull at, and reiect the former
 dant. in 1. prayer. Where you see he doth not charge with that er-
 Petri. c. 1. rour all heretikes, or Protestants in those Countreyes,
 fol. 140. but *Caluinists* only; nor all *Caluinists* neyther, but some,
 edit. Paris. to wit such, as are of the purer strayne, that mislike all
 1600. words in prayer that are not found in Scripture, and
 follow *Caluin* exactly in all points, who doth with
 buried in obliuion the name of *Trinity*, and such like,
 (e) *Feuar-* as (e) *Feuardant* proueth. Wherefore I would de-
 dant. vbi maund of M. *Crashaw*, when he saith, *Feuardant* doth
 supra pag. write, that we reiect the prayer &c. whom doth he meane
 36. by that (we?) *We* State Protestants, or *We* Puritans?

for

for I think his conscience is not so stiffe vnto one, but it may extend to the other. If Protestants, *Feuardant* doth not charge them. If Puritans, the Bachelour doth vainly seeke to iustify them by the booke of Common Prayer which they are knowne to hate and detest. So that this trick of *setting vplyers*, commeth to fall vpon his owne head.

13. In the third charge of falsehood, which is against *Gretzerus* his narration, concerning Father *Garnet* and *Owen* his man, he doth neither cite the words, nor quote the place, nor name the booke, and at most it is but an Historicall vnto men are subiect, as *Iohn Fox* was in his Calendar of Martyrs, who reporteth of some that were (f) burnt into ashes vnder Queene *Mary*, which liued and drunke merrily in *ta- uernes* many a faire day after Queene *Elizabeth* her coming to the Crowne. But our Controuersie is about wilfull, and malicious falsehood, which the Authour could not but know to be such when he wrote or spake it, wherof we accuse *M. Crashaw* and his Church. Neither haue they cause to wonder, though strangers doe not giue great credit vnto their publike Acts, and Records against Priests and Iesuits, against whom the State professeth enmity, which may giue cause to feare, and suspect partiall (g) dealing, specially when the persons condemned are well knowne vnto strangers, and their learning and sanctity highly esteemed. But this Minister that doth so declayme against the contradictors of their publick Records concerning the Powder-treason, doth he beare respect vnto them himself, when they restrayne his tongue from railing against the Pope? No truly: which you may ghesse by this one example: euen in this very Sermon (h) speaking of a

(f) Iohn Marbecke the singer of windesore and diuers others. *Acts and mon. 115.*

(g) Professores inimicitiae suspicionem habent mendacij *Hieron.*

(h) pag. 43.

certayne forme of prayer for the conuersion of the Kingdomes of *England* and *Scotland* to the Catholick faith set out by Pope *Clement* the Eight in the yeare 1603. as euen he doth confesse, vpon newes of the late Queens mortall sicknesse, before his Ma^{ties} cōming to the Crowne: speaking I say of this Letany, & the Authors therof, he saith: *when these men had conceiued and hatched at Rome the Powder-treason, then to make vs secure, and belieue they loued vs, they framed prayers for vs.* Thus he. What respect doth this Minister beare vnto their publike Records, by which it appeareth, that, that execrable Treason was conceaued & hatcht in *Englād*, and when, where, and by whome? Neither was any the least suspicion of that bloody intendment cast vpon the former Pope, which flaunder the best in *England* knew he did little deserue. And is contradicting publik Records reprehensible in a stranger, and not punishable in a subiect? Or is it lawfull against the Pope, and not in the behalfe of Priests? This bould vttering of shamefull vntruths against so graue & venerable men, and euen Princes, doth make our Countrey infamous with strangers, that some sticke not to say, that our I-land, if Ministers pens may haue liberty still, will in tyme dispossesse *Crete* of her (i) Syrname: might it please the Lords of his Maiesties Counsell, to call this Minister to accompt, and vrge him to proue what he doth so peremptorily affirme, that the Powder-treason was conceaued and hatcht at *Rome*, in the yeare of our Lord 1603. or before, by the Authors of that Letany, wherof Pope *Clement* was chief, it were a thing not vnworthy of their knowledg. And if the Bachelour cānot proue what he hath written, let him be punished as he doth deserue, for putting in print such open vntruths,

(i) Non
hoc, quam-
uis sit mē-
dax *Creta*,
neque po-
test. Ouid.

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to the infamy of the State that may seem to permit the, specially this Sermon being also translated^(k) into Latin. This example of equity would moue strangers, & forraine Princes to beare more reuerence vnto their publike Records, the neglect of which cannot be iustly misliked in strangers, whiles it is permitted in Subiects.

(k) See the Frankford mart of the 1610.

13. Thus I haue shewed how vayne, and false the Bachelours instances are to proue it a trick in popery to set vp men to rayle and lye against Protestants, who hath not brought so much as one Preacher that vsed such lying in pulpit, much lesse a Sermon of sole flauders, as the ensuing discourse doth clearly demonstrate his to be, beginning at the very first sentence of his second Part, which first sentence, to wit, *that Bellarmine doth graunt the Church of Rome to be mysticall Babylon*, is so notorious false, and so contradicted by *Bellarmino*, almost in euery word of his writing, that I much wonder how the man could so far forget himselfe as to thinke it, hauing thought to preach it, hauing preached print it, and some yeares since the printing being past, neuer yet reclayme it; I must thinke it was Gods speciall prouidence, that such an eminent falsehood should be placed in the forehead or first sentence of his inuectiue, by which the iudicious Readers might perceauie, that fury and passion against the Church of *Rome*, so blindeth the Minister, that he doth vnderstand neyther what he readeth in others, nor what he saith himselfe. And from the same prouidence of God, that taketh the wise in their wisdom, and turneth their policy into folly, we may thinke proceedeth the blindnes of their Bishops, and Ministry, that haue chosen or permitted this Sermō of *M. Crashaw* to be printed for their justification, and to stop our complaints that they rayle

and bely vs in pulpit. For if this Sermon be more in-temperate, & rayling then any other they vse to make, their want of iudgment is admirable to let the same passe to the print for a patterne. But if the same be more modest, and sober then many which he and his fellowes vse to make in this kind (as perchance it is) truly their dealing must needs be most detestable, and hatefull; whereof this Sermon is the fayrest and best, which is nothing els, but a long cob-web of foule and fond slaunders wouen of no other matter, then the venyme of the preachers bowels, howsoeuer he pretend to gather it out of the sayings, and sentences of our Authors.

(1) In his
preamble
to the En-
counter
pag. 100.
104.

15. For though he protest in his Preface to the Reader vpon his conscience, to haue forged no new Author, to haue falsified none, to haue corrupted none, to haue brought no quotation of any Author of ours, which he hath not diligently perused aforehand, & the whole scope of the place, stopping against himselfe the starting hole, to which (1) *M. Morton*, and other Ministers fly for defence, when they are charged with witting falsification of our Authors, that they receiued the same vpon the credit of *Iohn Stock*, or by the suggestion of *R. C.* yet is there scarce any quotation of any of our Authors cited in this Sermon, which is not very notoriously corrupted, either by putting in words of his owne, or leauing our words of theirs, or ioyning together the wordes that are deuided in the Authors, into the same sentence, or by peruerting the scope and drift of the place; or finally which is his ordinary and common trick, by false translating their sentences into English, wresting them vpon the rack of his large conscience, till they reach to the length of his false slauder,
many

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many tymes forcing them by torture to say in English what they detest in Latin. Which manner of proceeding in him that perused diligently the places, cannot be excused from wilfull falsehood, & wicked desire to deceyue his Auditours & Readers, in the most important affayre of knowing the true Church, wheron their eternall saluation doth depend. Of which treacherous dealing this Sermon doth affoord so plentiful examples, that I say againe, that few places are by him cyted (if any) that haue not some notorious marke of falshood printed vpon them: and scarce is there any sentence frō the first page of his second part, where he begins with full mouth his rayling Inuectiue, to the last therof (aboue a hundred in number) which is not eyther notoriously false, or extremely foolish. Which dealing though it may seeme incredible in him, after the former protestation of truth often reiterated in his Sermon, and this censure, bitter and harsh to them that haue chosen him to be the Patterne and Patron of their sincerity, & modesty: yet I desire not to be beliened, but vpon euident prooffe therof, which followeth in this Treatise, where Protestants may learne that falshood can neuer be defēded with truth, as crafty Ministers that haue made *Machiauel* a witnesse of their * Ghospell, haue long since learned that *Machiauelian* Principle of the treacherous *Theban*: *Children are deceyued with Apples, and men with Oathes*.

16. VVhich protestations of truth, and shewes of Godlynesse haue bene so strong to deceiue, that not onely flyes, and feely people, but also some other (in their owne conceipt) neither flyes nor small fooles, haue byn caught in this cobweb. Nay euen that (m) Knight whose pen is more famous then his sword, and whose

* *Catalogus testimonij
veritatis l. 1.
19. col. 1916. edit.
ann. 1608.
ex officina
Iacobi Stoeret
Choiuet*

(m) *Syr
Edward
Hobby.*

(n) In his
letter to
T.H. pag.
54. & 55.

(o) In the
first Part
chap. 4.

wit, were it answerable to his name, or his learning so high as his owne cōcept therof, might be well thought a soaring bird, doth commend this Sermon (ⁿ) specially to proue that we do degenerate from the doctrine of ancient Fathers in twenty particulars, insulting ouer vs, that we haue not hitherto made answere vnto them. But if it may please him to peruse this Treatise, he will perchance both be ashamed of his boast & his fluttering in a web of so weake slaunders, & neuer trust his trencher-schoolmaisters, or Ministers hereafter, that cast flyes, and follyes vpon his trencher, wherewith he hath stuffed his vnlearned Letter, as he may see an exāple or two, which we haue examined in (^o) this Treatise.

17. Now the reason that hath moued me to dedicate this Treatise vnto You (H O N O R A B L E C O V N T R E Y M E N) you may easily imagine, to wit, a carefull respect of your saluation, and of your honour, both which this Minister, who still styleth himselfe Preacher in one of your Innes of Court, doth bring into eminent danger: your saluation, by preaching false and execrable slaunders; your honour, by publishing in print many ridiculous follyes. The care of your saluation did moue me to present this counter-poyson specially vnto them, into whose breasts the Spyder may be thought to haue more plētifully infused his venyme; to offer You this fan of truth to cleanse your Temples, which more then any other place haue bene filled with these cobwebs, where the deceyuer hath hid himselfe these many yeares in a fayre shew of feygned Godlynesse, to intangle his credulous Auditors, in wicked & dānable hatred of that faith, which our Forefathers did most gloriously professe. Did you well

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well vnderstand, and seriously consider, what horrible hatred against Catholike Religion he doth breath out in his Sermon, and seeke to inspire into your harts; I cannot thinke, but that your Wisdome, Conscience, & Christianity is such, as you would detest it.

18. For though we had euer iust cause to suspect secret Atheisme, and small Christianity in many Ministers, that they do hate Catholikes more thē Atheists, that they desire rather the ouerthrow of all Religion, then the bringing in of the Roman: yet none before Your Preacher (that I know of) durst make such open profession therof, who doth, and dareth giue vs many cleare signs of this his holy hatred. What shall we think was the reason that making lawes for *Virginia*, in his new yeares-gift vnto (p) her, against them he most hated, or would seeme to hate, nameth first *Papists*, then *Atheists*, and lastly *Brownists*? And of *Papists* he saith, *that the Pope for Popery, be not so much as heard of in Virginia*: but for *Atheists* he will let them be named. Nay the *Virginian* Church shalbe honoured by hauing their names in her first Law. And good reason, seeing the first men sent, and intended as her Apostles, were for the most part *Atheists*, and prophane fellowes, as himselfe doth partly confesse. But you see this wise Law-maker out of his hatred vnto *Papists*, will haue them first excluded from the Common-Wealth of his owne head and hart before *Atheists*, though he will not vouchsafe to name them, as *Solon* out of extreme hatred of Parricides left them out in his *Athenian* lawes. But will you heare him yet more clearly professe together at once his little loue vnto God, and huge hatred against the Pope in this very Sermon? Hauing found a worme-eaten saying of an old *Glosse* left out in all later Editions

(p) In the latter end of that Sermon.

Editions as he cannot deny, which he thought did
 found of blasphemy, he doth openly confesse, *that* (q)
 (q) pag. 73. *he will not conceale the same, but discharge his duty to the*
truth, though he may giue vantage to the Atheists, and
Libertines. The truth is, he doth discharge his duty not
 to God, but to the Diuell, not to truth, but falshood,
 by falsifying the meaning of the Glosser, as I haue pro-
 ued in that place. But suppose it had been a true errour,
 was that blasphemy of such importance (thinke you)
 to be knowne, that *Atheisme* must be set forward and
 aduaunced, rather then that errour of the Glosse con-
 cealed? God throwne downe, rather then the Pope
 spared? Can any religion be in him that will ioyne
 with the Atheist against God, rather then (I doe not
 say become a Papist, or speake a good word for the
 Pope, for he will perchance rather be a Diuell then do
 it) but so much as forbear speaking a thing that may
 seeme to disgrace the Pope, the vttering of which did
 not import the worth of a rush? I am content any
 Christian, or any man that doth feelingly belieue there
 is a God, be iudg in this case. For that your Christianity
 and Cōscience doth detest such hatred of any religion
 whatsoeuer, I cannot without doing you wrong mi-
 strust.

19. Doe you desire yet another, and a more cleare
 argument of your preachers Atheisme, that secretly
 harboureth in his hart? You may find one very noto-
 rious in *his* (1) *Iesuits Ghospell*, which ioyned with the
 former by cōparing the two different shewes of zeale
 (1) pag. 16. together, will make his impiety apparent through the
 veyle of hypocrisy, though he double the same with
 neuer so many fouldes, and fayre shewes of zeale a-
 gainst the Pope. You haue heard how dutifull the
 man

man is to the truth, how scrupulous to conceale the same, though by utterance thereof he may giue advantage to the Atheist to deny God. But what if a seeming zeale of Gods honour may giue him a colourable occasion (in his fond conceipt) to conceale the truth of the dignity of Gods Mother; will he thinke it a sinne not to discharge his duty to the truth? Will he thinke it reason to condemne them, that in shew of zeale to Gods honour shall speake vnto truth, and *giuing passage* to their passions, breake the Mother of God in peeces with lyes, and slaunders? Marke his doctrine about this matter, and then admire the scrupulous conscience of the man. Whereas Catholikes obiekt vnto Protestants, that diuers principall writers of their sect haue spoken irreuerently, and blasphemously of Gods blessed Mother, your preacher not denying the fact, but iustifying the same as done in laudable zeale, shapeth vs this answer, if any shape can be in such a monster. If any of our religion (saith he) hath giuen any words of her that may giue the least blemish to her blessed state, it was not done in any the least contempt of her, but in the zeale they bare to the honour of their Sauour, whom they held dishonoured by the vnequall comparing of her with him. For (2) Not what will not a Christian mans zeale cause him to doe (2) to slander when he seeth his God dishonored? Who would haue thought any man, that Moyses would haue cast so carelesly out of his handes so nor to blasphem precious a Iewel, as were the two tables written with the any Saynt finger of God? And yet when he heard the name of the Lord though blasphemed, he forgot himself, and them, and as though he hypocriticall zeale remembred none but God, he threw them away, and brake will giue them in peeces. If Moyses zeale makes his hastines excusable, advantage to Atheists no reason to condemne them whose zeale gaue passage against to their passions, and caused them for the honour of their God.

Creatour, to forget the privilege of a creature. Thus he? In which words few Readers I thinke can be so simple or blind, not to espy a wolfe whose teeth water with desire to teare in pieces the *immaculate mother of the lamb of God*, though he would faigne couer himselfe, and do it in a *sheeps skin of zeale*, which wil not serue his turne; the example of *Moyse* the meekest of men, being too short & little by much, to hyde the least particle of such monstrous fury, as is *giuing passage to passions against Gods Mother*, specially so full of blasphemy, and falshood as theirs are.

20. And first to discouer his faygned zeale, marke (as I touched before) how it is hoat or cold as he pleaseth, sometimes dutifull to truth against Gods honour; somtymes zealous of Gods honour against truth, as the taking vpon him a shew of eyther of these zeales may best serue his turne to giue, vnder pretence of piety, a passage to his passions against the Pope. Somtimes his zeale to Gods honour is so calme, that he is content God be euen denyed, not caring though his discourse *may giue aduantage* therunto. At other times so hoat in the spirit, and zealous of Gods honour, that the least sound of a blasphemy (though but in a poeme) will put him into a traunce, where forgetting the true privilege of a creature, to honour the Creatour, he will thinke it no sinne to speake vildely and irreuerently of his Mother, vttering slaunders that *may giue blemishes to her blessed state*. Is any man so blind that doth not see this zeale to be coũterfayt, true neither towards truth, nor God, which he can make hoat and cold, sweet and fower, carefull & carelesse of the same thing as he pleaseth? Can any thing be in that hart sincere, from which both hatred, and neglect of blasphemy, both reuerence
and

and contempt of truth, both zeale and carelesnesse of Gods honour doth flow? Secondly, heere you may discover the impiety of Ministers, and the true cause why they so curiously search into our writings, to find some speeches concerning the Blessed Virgin that may seeme blasphemy, which when they haue found, wrapping their woluishe intentions in a sheeps skin of zeale against it, they straight fall into a traunce, forgetting theselues, and giuing passage to their passions, against her whom they hate the more, because the Church of God doth highly honour her.

(3) Calvin
Harmon.
in cap. 2.
Matth. v.

3.
(4) Ceter.
l. 1. cēt. 1.

(5) Saceri-
us in Euā-
gel. de festo
annunciat.
apud Cani-
sum. l. 4.
de Deipar.
c. 7.

(6) Georg.
Muller. a-
pud Hof-
pin. 2. p.
fol. 390.

(7) Infat-
nized, su-
perlatani-
zed, perfa-
tanized.

Luther. a-
pud Tigur.
in tract. 3.
cōt. suprē.
confess. Lu-
theri.

(8) In his
booke of
Christian
exercise p.
669.

21. In this zeale we cannot deny, but *John Calvin* the *Moyse*s of their new Law, did forget himselfe and the Virgin (how he remembred God her Sonne, let the Reader iudge) whē he wrote, that in the birth of Christ she was so broken and weakened, that the fourty daies before her Purification, were not sufficient for her to recouer her forces, but God did yet spare her, *donec ex* (3) *puerperio conualsceret*, that she might gather vp her strength lost in the labour of child-birth. In this zeale doe diuers Protestants giue passage to their passions, accusing her to haue committed as great finnes as *Eue* (4) the Mother of mischief vnto all mankind, making her the very type of Heretikes, and Infidels, carnall and prophane men. In which passion a Lutheran preaching vpon her answere to the Angell, *How can this be done*, called her *Zuinglian*, and (6) *Caluinist*, whom they hate no lesse (if not more) then (7) *Diuels*. But no man more like *Moyse*s in forgetting himselfe, and breaking in pieces the tables of the Law, then our English Minister (8) *M. Buney*, who dareth to write, that when that innocent, & sorrowfull LADY stood at the foot of the Crosse, she brake foure commaundments

of God at one clap, the first, the fifth, the sixth, the ninth, by this blasphemous slander breaking into pieces both the tables of the Law in her Virginal hart, where Christ-ian antiquity did euer believe they were (9) inuiolably kept. In this pretended zeale *M. Crashaw* practising himselfe, what he doth patronize in others, thinking (or making a shew to thinke) that we compare *her breasts and milke with the wounds and bloud of Christ*, doth likewise forget himselfe, saying, *that no extraordinary (10) blessednesse doth belong to the wombe of the Virgin, none to her breasts* in this regard only, that they did breed, and feed the Sonne of God, that she whome we do so exalt, is no more then another (11) holy woman, but a believing (12) Jew. And giuing further passage to his passions, he doth not only beate her sacred wombe and breasts into dust & wormes, by scoffing at her assumption into heauen (13) but also carelessly casteth them out of his hart into a lower place then wormes & magots, by a foule comparison of them & her milke, with other (14) women; not excepting the most impurest Strumpet. What *Seneca* (15) said of the arrowes which a barbarous Tyrant did fasten in the hart of a child, making the same his marke, prayled by the flattering (17) Father of the child that stood by, we may say of these blasphemies, that do so deeply penetrate into the hart, and honour of Christs Mother, iustified by *M. Crashaw*, that they are *sceleratius laudata tela, quàm missa*, not so barbarously discharged, as commended, that the tongue is more blasphemous that doth prayse such passions, then the pen that wrote them.

2. And as for *Moyse* his example of breaking the tables of the law, the Bachelour doth wrong that great Prophet, by accusing him to haue bene *hasty, carelesse, forgetfull*

(9) De Sã-
cta Maria
Virgine
nullam
habere
volo, cum
de pecca-
tis agitur,
mentionẽ,
quæ gratiã
habuit ad
vincendũ
omni ex
parte pec-
catum.

Aug. de
nat. &
grat. c. 36.

(10) In his
Iesuits
Ghospell
pag. 44.

(11) pag. 91.

(12) pag. 36.

(13) pag. 95.

(14) pag. 92.

(15) L. 3. de

ira. c. 14.

(17) Cam-
byses.

(17) Præ-
xaspes.

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forgetfull in that fact which he did aduisedly & piously, not dishonouring the tables, but honouring them rather, thinking them to be ouer worthy Iewells to be deliuered to drunken people, as S. (16) *Basile* sayth; as Catholickes honour the Images of Christ which they put in to the fire, rather then permit them to fall into heretickes handes that will abuse them. But had *Moyſes* (pretending zeale) fell into a rage against to Tables, calling them the law of sinne and the Diuell, whose Slaue heretickes in their passions make the Virgin in whose hart God with his owne finger wrote his law; had *Moyſes* in a faigned traunce reuiled *Abraham*, or *Isaac*, or any deceased Saynt; had he falsly slandered the meanest woman lyuing, as Ministers doe the most blessed of women, and the most glorious of all Sayntes; I thinke no Christian would haue dared to speake a word in defence of that zeale, as I doe not know that any man pretending the name of a Christiā before this Bachelour, did euer iustify against Gods mother confessed blasphemy, *that may blemish her blessed state*. And verily I doe somewhat wonder in what a slumber Protestant Bishops were, when they did permit such a defence of passions passe to the print, full not only of blasphemy against the Virgin, but also of discredit against their owne writers, giuing such a censure of them, which if it be true, the man that shall beare respect to their writings may iustly be thought worse then mad. For how can any well in his wits belieue such bookes whose authours euen by their best friendes are confessed to haue written, forgetting themselves, giuing passage to their passions without exact care of truth? How can we thinke that doctrine deserueth credit which they did deliuer, not knowing what they

(16) *Propheta sanctissimus indignum existimauit, vinolentū populum à Deo legem accipere. Ser. 1. de ieiunio ante mediū.*

said, thinking of one thing, and speaking of another, remembering none but God, when they rayle on his Mother: carelessly casting from their pen sentences that might breake and beat her honour into dust? Let *M. Crashaw* answer me this argument if he can. If the men of his religion wrote about the Virgin remembering themselves, & without passion, why doth he flander them that they gaue passage to their passions in such wraytings? If they did indeed write in a passion, forgetting themselves, how can any man of iudgmēt beleue their doctrine in this poynt, or in any other, when they speak against the supposed blasphemies of our Church? seeing of men so zealous, we may iustly thinke, that their zeale doth still make them forgetfull of truth, mouing them to giue passage to their passiōs against the Pope, whom they will seeme to beleue, that we cōpare with Christ, against whome the zeale of their passion is no lesse frequent, then against the Bl. Virgin. So that you clearly see the suite of *Moyse*s his zeale in breaking the tables of the Law doth not fit, nor can hyde the monster of Ministers fury against the Mother of God. Neither hath it, to couer their impiety, any more proportion then the skinne of the least lamb, to hyde the mightiest wolfe. By which it is apparent that not only excesse of loue, but of hatred also doth bereaue men of their iudgment, which is the cause that hypocrisie could not keep *M. Crashawes* huge hatred against the Pope, greater then his loue to God, or the best thing vnder God so within the compasse of shew of piety, but it hath broken out into such open tokens of secret Atheisme, that the discreet Reader may iustly wonder to behould them in his writings, that doth not know Atheisme to be in truth the very spirit of the new Ghospell, mouing

men

men to hate (17) Popery, but not imbrace christianity, teaching them without love or feeling of God.

23. From this hatred doth proceed the bloody drift of his Sermon: *The scope wherof (saith he) is to discover that these would but deceyue vs, who speake or write, that Popery is now well reformed in manners, and refined in doctrine: & therefore they, & we by a reasonable mediation might well be reconcyled.* You see this Minister is all for war, he will not heare of peace, no mediation, no reconcilment, though reasonable, shall be thought or spoken of amongst vs, but fight we must one against the other with irreconcilable, and mortall hatred: *burning with fire, and deuouring each others flesh, and dashing heads against the stones.* In all which Metaphors he doth vtter the intent, and finall scope of his Sermon, which is so bloody, and so vnchristian, that I canot thinke charity is so dead in any among You, that they do not euen abhorre the same, as proceeding from the cankered malice of a venomous spyder. These men know well and feele the weaknes of their cause which they mantayne, because they haue no other way to liue, but by keeping Benefices (first appoynted vnto Catholike Priests) for themselves, their wiues, and children, should a reasonable mediation, or toleration betwixt them and vs be thought of, such as *Hugonots* enioy in France, vnder a Catholike Prince, that we might haue any tolerable liberty to speake for our selues, & discover their fraudes and slaunders, their guilty conscience doth make them belieue, and excesse of feare somtymes, that in such a case they would be forced to shut vp their Church doores, and be soone forsaken of all. Nay they feare the discovery of their grosse lying, might perchance stir vp the people, that were before deluded by them, to take some

(17) Papa-
reijcitur,
& Christo
nomina
nō dātur.
iuuentus
ferē nil
Dei habet.
Gaspar
Hedio Ep.
ad Melāct.

In his epist.
dedicatory
to the
Prince.

some violent reueng vpon them. This is their feare, which to preuent, they buzze slaunders into peoples heades, that they may not thinke of any peace, mediation, or reconcilment, but still pursue vs with sword and fire to incite them. Whereunto the Bachelour deuised in his chamber, preached at the Crosse, published in print, finally presented to the Princes Highnes this Sermon, of the most odious slaunders that wit of man could possibly inuent, seeking by hooke & crooke to fasten them vpon the Church of Rome.

(1) De uilitate credendi c. 6.
& 7.

24. Now to vnderstand how farre he doth endanger your eternall saluation by this dealing, I doe wish you would seriously ponder, what (1) *S. Augustine* teacheth: That it is an offence & sinne very damnable, not only in preachers to vtter, but also in the auditors to belieue against the Church (*that beareth away the name of Catholicke, by the consent of the world, and, hath the same and opinion of great learning, & sanctity with humane kind*) horrible and heynous blasphemyes, wicked and senseles doctrines, vpon the credit, and clamors of her knowne enemyes. And so hard of beliefe in this point ought Christians to be, in *S. Augustine* his iudgment, that they should scarce belieue their owne eyes, though they should see some wordes that may seeme to yield a blasphemous sound, but read againe, and againe the place to vnderstand the true meaning thereof. And if thou canst not excuse those wordes from blasphemy nor giue them a good sense by thy owne learning (*)

(*) Ibid.
cap. 7.

seeke (saith he) some learned, and godly man that may instruct thee. Cannot such a man be found with ease? Seeke him with labour. Is he wanting in thy owne Country? What better reason canst thou haue to trauaile? Canst thou meete with no such man in the Continent? Sayle beyond the seas, beyond

beyond the seas, if thou canst not find any neare the sea, passe further into the country, and euen into those parts where the things were done their bookes speake of. This diligence doth S. Augustine require to be vsed before we fasten vpon the whole Catholicke Church any imputation of false, and blasphemous doctrine. Whereupon he accuseth himselfe, and his friend *Honoratus* for hauing belieued such slaunders against the Church vpon the *Manichees* report, not hauing first vsed such diligence to find out the truth. What (*) like thing haue we done friend *Honoratus*? And yet (wretched yong men) haue we presumed vpon our iudgment and fancy to cōdemne a religion perchance most holy (for yet I speake as though the matter were doubtfull) whose fame hath filled the world. And more earnestly in another place: We (*) witty, and learned yong men forsooth (saith he) and deep searchers into truth, not hauing so much as once turned ouer their bookes, not hauing sought any to declare them vnto vs, non ali- quantum nostra tarditate acculata, non vel mediocri corde iplis cōcesso, neuer fearing or mistrusting the weak- nes of our wit, nor graunting so much as meane iudgment, & cōmon sense vnto those men that haue permitted such bookes to be read ouer the world for so many ages: laying aside (I say) all these respects, we haue resōlued to belieue nothing what those men teach, moued thereunto by the clamours of their enemyes, who with false promises of cleare truth, haue brought vs to belieue many thousands of their owne fables. Thus S. Augustine.

25. VWho seemeth vnto me liuely to describe the miserable estate of many thousands now in England, that rashly condemne so glorious a Church, as the Roman (whose fame hath filled the worl'd) of most horrible blasphemyes, belieuing them vpon the word and

E

clamours

(s) Quid tale fecim⁹
Honorate?
& tamen religionem
fortasse sanctissimā
(adhuc enim quasi dubitandū sit loquor)
cuius opinio totum terrarum orbem occupauit,
miserrimi pueri pro nostro arbitrio iudicioq;
damnaui-
mus. de vtilit. credend. c. 7.
(t) De vtil. cred. c. 6.

([†]) pag.
74.

clamours of her professed enemyes, such as Ministers are knowne to be, especially *M. Crashaw*, who feareth not to say as you haue heard, that he will not spare the Pope, though ([†]) *therby he may giue vantage to the Atheist*, resolving to pluck down the Sea of *Rome*, though God, and all godlines fall with it: vpon whose wordes they haue believed the Roman Church to teach; *that the Pope is God*; that, *he can deliuer soules out of Hell*; that, *one may appeale from God to the Virgin Mary*; that, *we do pray vnto, and call vpon a wodden Crosse*; that, *those which receaue the blessed Sacrament, must haue a wife, or else keep a whore in her place*, and the like paradoxes & senselesse doctrines, which euen children know to be hated by vs. Now, what diligence haue his credulous Auditors vsed to find out the truth before they yielded their assent vnto these slaunders? What seas haue they passed? What Countreys haue they trauailed? What long search haue they made after learned teachers, to declare some speeches & sayings that may seeme more harsh? How many that neuer so much as read the sentēces they caviell at in our Authors? And if they haue done none of these things, how can they be excusable with God in their confident condemning so famous a Chistianity, vpon so sleight examination of matters?

26. The secōd reason of my presenting this Treatise vnto you, was a care of your honour, which the Bachelour doth much abuse, by publishing his grosse folly and ignorance, vnder the name of the Preacher of your Temple, who doth so farre surpasse any meane or mediocrity therein, printing absurdities so voyd of common sense, and so intollerable to any learned eare, that your long forbearāce to take notice therof, harbouring him in one of your Courts, doth make many wonder, and

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and thinke they may iustly apply vnto you the wordes of S. 9) *Paul: Libenter suffertis insipientes, cum sitis ipsi sapientes*: you gladly suffer fooles, being your selues wise. (6) 2. Cor. 11. v. 19.

I will no: lay that title on *M. Crashaw*, though his ignorance may seeme to deserue it, except by his lauish bestowing the same on learned men, it do from the diamond wall of their excellent wisdom reflect on himselfe, wherof I am content to make you Iudges.

27. First, as for the learned Catholike Writers of this age, *Bellarmino, Valentia, Vasquez*, & many others, he doth rate, and reuile them at his pleasure, tearing them, *Patrons of* (u) *damnable Idolatry*, loud (x) *lyars*, & the like reproachfull tearmes without any respect. He tosseth and turneth them vp and downe, as himselfe thinketh best, making now *Bellarmino* chiefe, now *Valentia*, now *Vasquez*: & somtymes putting *Chrysostomus* a *Cistercian* before them all, vsing them as counters which stand somtymes for ten, somtymes for twenty, somtymes for a thousand, somtimes for nothing at all, as it pleaseth the calter of the account. Secondly, all the learned Deuines successiuelly since the dayes of *Aquinas*, and namely that Angelicall Doctour, he doth charge to haue taught, that a *stocke or stone representing Christ*, is to be worshipped as God; and a wodden Crosse to be (y) *prayed vnto*; that they brought wodden arguments for their Idolatry; were blind in their vnderstandings; and drunken with the whore of *Babylons spirituall abominations*. Thirdly, Pope *Adrian* the sixt, who before his aduancement to *S. Peters Chaire*, was a learned Doctour, and Reader in *Louaine*, Maister vnto *Charles* the fifth of famous memory, and *Gouernour* of the Kingdomes of *Spaine* in his absence, this Pope, I say, the Wiseman of your Temple tearmeth (z) *foole* in plaine tearmes. Finally

(u) pag. 88.

(x) p. 115.

(y) In his 8. wound.

(z) page 163.

(a) pag.
III.

nally the noble nation of *Italians* he doth not blush to affirme that they are eyther (a) Atheists, or fooles (some priuy Protestants excepted) which priuy men what they are, Atheists, or Protestants, or fooles, or all three, who can tell but himself, who hath a nose to smell them into *England* from their *Italian* priuy Churches. But if *Italians* whose workes of piety shew they are not *Athiests*, whose learned bookes do witnes they are not *fooles*, see this shamefull reproach in print (as they may, this Sermon being turned into latin) they will perchance attribute such speeches without salt or wit, to the clownishnes of our Countrey, and grossenes of the northern climate, and apply vnto *M. Crashaw* the verse with some allusion to his name,

(b) Ho-
ratus.

(b) *Bootem Crasso iurares ære natum.*

(c) In via
stultus
ambulans
cum ipse
insipiens
sit, omnes
stultos
æstimat.
Eccl. 10.
3.3.

Now if it be the property of a foole (as the holy Ghost saith it is) to iudge rashly, that others are fooles; you will easely see the stones of reproach cast vp at others, fall foole on his owne head.

28. But no where doth this Minister shew greater want of iudgment, then in his Iesuits Gospell, which in truth is such a peece of worke, as I do much meruaile, that such an owle (to vse his owne phrase) was let fly a-broad in the dayes of light, and in the fayrest day of sommer, though that booke was likely to be written (as it was indeed) vnder the hoatest influence of mid-sommer moone. I doe not thinke any are liuing in your Courtes which doe not blow away such light stuffe with contempt; yet will I speake a word or two therof that no seely fly or foole, may be entangled therein, and that you plainly may see the notorious folly of your Preacher, which is such, as the sweet, and diuine muse of the graue, learned, and venerable Father that wrote

that

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that excellent & mellifluous poeme may seeme to haue wrought with the Minister, as some sound of musick doth with the (*) Tiger, wherewith enraged, her fury (*) Tigres wanting other matter to worke vpon, teareth out her tympano- bowells, as the Bachelour with raging and rayling doth rû sonitu his braynes, which I will make playne by three, or aguntur foure examples of such folly, as are long in him, lasting in rabiem from the first beginning, to the end of his Ghospell, Plutarch. though I shall dispatch them in few wordes.

29. The first is to gather a Ghospell out of a Poeme, and that not written historically, or doctrinally, but in patheticall verse, full of metaphors Metonomi's, Apostroph's, Prosopopei's, and other aswell Rhetoricall figures, as poeticall flowers, which to take in a proper and rigorous sense is folly, to vrge them as points, and articles of faith is such a solemne foolery that it may seeme the next degree vnto madness it self, which was to present the figures and flowers of the Poeme to be condemned in the (d) Parliament, as (d) in the heresyes, & Catholicks in that respect to be pronounced hereticks. Truly I thinke midsummer moone had neuer the like influence in any Minister or mad-man, Bachelour, or Bedlame before. And yet doth he vrge these points of our doctrine, as most authentical, and substantiall things, much more credible, and certaine, as he saith, then the knowledge they haue of Iesuits (e) Iesuits and their doctrine and practises, from (e) the report of Ghospell their merchants, or intelligence of their Embassadours, or pag. 18. from the writing of their owne men, which is the truest point in his whole Iesuits Ghospel, though Iesuits need not faith to belieue it: they see and feele it. For the relations which their Merchants, and Embassadors giue, the storyes their men write of them are such, as no

(†) The
Diuels pil-
grimage
to the Je-
suits Col-
ledges.
printed an-
no 1611.

(*) Quàm
multis in-
trandi (in
Ecclesiam)
aditum
obserabāt
rumores
maledico-
rum, qui
nescio
quid aliud
nos in al-
tare Dei
ponere ia-
bitabant.
*Aug. ep.
48. ad
Vincent.*

patheticall exaggerations, no poeticall figures, fables or fictions, can be more false, as many late books can witnesse, specially a late Pamphlet dedicated to the Princes Highnesse, called the *Diuell* (*) *his pilgrimage*, where this lackey or footman of the Diuell telles many false stories, naming persons that were neuer heard of, speaking of actions that neuer any dreamed of, as (to omit foule matters) *that on * the Altar of our Lady at Sicheim a sheep was sacrificed*, and a long poeticall narration of the cause of the Iesuits expulsion from *Venice*, abusing the knowledge of the whole Christian world; and that in their Colledge straight vpon their banishment was found such a summe of money, as all Merchants hauing taken whatsoeuer they would challenge vpon their owne words (which we may imagine was no small quantity) the remnant was fise hundred millions, besides plate & vestures: and yet he saith he telleth not these things vpon heare-say, but what he saw with his eyes. Now what Poet could haue told a more lusty lye? So that this part of his Ghospell is very true and credible, that their reports & rumors, and printed relations about Iesuits, are more false, incredible, and fuller of exaggerations and fictions, then any poeme.

30. Now if you desire to see how wittily, & hadsomely the Ghospeller doth gather his Ghospell out of the Poeme, I will present you a faire patterne, by which you may ghesse the rest. In that poeme the Authour in his meditatiōs doth imagine a familiar dialogue betwixt the Virgin and Christ, and saith vnto Christ:

*Say to thy Mother, see my brothers thirst,
Mother, your milke would ease him at the first.*

Which speach is imagined to shew the great familiarity betwixt Christ, and his blessed Mother, that she hath

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hath a speciall interest in the ioyes and comforts (metaphorically tearmed milke) that flow into the soule by deuout contemplation of her blessed Breasts, which comforts are not graunted but to whome she doth singularly fauour, nor giuen without her consent; without which the Sonne of God would not be borne in her wombe. Now what doctrine doth this Bachelour gather out of this poetickall imagination thinke you? Marry, that Popery doth make Christ a mediatour to his Mother: which againe he deuideth into diuers branches, opposite to the Ghospell of Christ, grounded vpon the first mistaking, vnto the fifth and sixt generation, *les. Gosp. pag. 87.*

Christ saith of himselfe as man.	Romish doctrine makes him say.	He that will, may see ano- ther like Ghospell, that we teach, that Christ this present yeare a sucking child at Hall in Brabant, opposed in likema- ner vnto the Ghos- pell of Christ. <i>pag. 64.</i>
<i>My Father is greater then I.</i>	<i>My Mother in some respects is greater then I.</i>	
Christ saith of himselfe as God.	Romish doctrine makes him say.	
<i>I and my Father are one.</i>	<i>I and my Mother are one.</i>	
Christ saith.	Romish doctrine makes him say.	
<i>Come to me all that are wea- ry, & I will ease you.</i>	<i>Come to me, and I will send you to my Mother for ease.</i>	
The Scripture saith.	They make him say.	
<i>No man commeth to the Fa- ther, but by me.</i>	<i>No man commeth to my Mo- ther, but by me.</i>	
The Scripture saith.	They make him say.	
<i>Whatsoeuer you aske my Fa- ther in my name, he will giue it you.</i>	<i>Whatsoeuer you aske my Mo- ther in my name, she will giue it you.</i>	

All

All this Ghospel doth he gather only from the former verses without any other ground, which I haue heere set downe, both for the recreation of some Catholikes that may peruse this Treatise, that they may see both how malice against truth putteth their Aduersaries out of their wits, and with what empty shewes many seduced soules are frighted from the Catholike Church; & that some of you may see how grossely this Bachelour doth abuse them, who cannot I thinke but see, and grieue that their Preacher should publish such follyes, vanities, or rather baberyes in print.

à pag. 37.
ad 60.

31. This then is the first mistaking or folly, wherein he runneth on to the very end of his Ghospel, making no difference betwixt an Euangelist, and a Poet, a Ghospel, and poeme, rigid truth & figuratiue speech, articles of faith, and poeticall fancyes. And the second is no lesse notorious the this, to wit, to put no difference betwixt contemplation, and the object therof, meditation and the matter, the thought and the thing we thinke of, betwixt the breasts and milke of the Virgin, and deuout considerations vpon them. Because *Scribanus* compareth his meditations vpon the breasts of the Virgin, with his meditations vpon the woundes of Christ; the Minister doth inferre, that he doth equall her breasts to his woundes, the milke of the Mother with the bloud of the Sonne, which is grosse mistaking, and misconstruing of things. Often may contemplations be equally full of comfort or profit, though there be great difference in their objects. What greater distance then betwixt heauen and hell, the ioyes of the one, and the paynes of the other? yet many tymes may one, through Gods speciall grace, find as profitable, yea sometymes as comfortable meditations vpon hell,

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as vpon heauen. When we say that hell maketh men auoid sinne, we doe not vnderstand that hell hath a certayne power to infuse grace into a mans soule, by which he may auoid sinne; but only that it is an obiekt which may (Gods grace concurring) awake such a good purpose in a man. The like is when we say, heauen doth make men serue God with great comfort, we doe not vnderstand, that heauen hath any vertue or quality to infuse grace, but only to be an obiekt or mouue of ioyfull going on in Gods seruice. So when it is sayd, that the breasts or milke of the Virgin do comfort the soule, heale the diseases thereof, appease anger, enuy, pride, and other raging finnes, the sense is, that her breasts, and the mystery of her blessed milke is an obiekt of such deuotion and piety, as deuout contemplation on them may bring forth in a soule these and many other more admirable effects. Moreouer, when one doth meditate on the Virgins breasts, as she is Gods Mother, the obiekt is equall to the obiekt we thinke of in the wounds and bloud of Christ; because in the breasts of the Virgin as she is Gods Mother, we must needes behould, and contemplate Christ in her virginal armes, & sucking her blessed breasts, who though not in bignes of body, yet in Maiesty, power, wisdom, sanctity, both as God and man, is equall to himself bleeding on the Crosse. Now which obiekt is more sweet, tender, and able to styr vp deuotion in a soule, Christ sucking in the armes of his mother, or bleeding on the armes of the Crosse is a doubt, which did perplexe S. Augustine long agoe, that he brake out into these wordes. *In medio positus quome vertam nescio: hinc pascor à vulnere, hinc lactor ab ubere*; placed betwixt these two pledges of mercy, I know not which way to turne my

F

self:

selfe: on the one side I am fed with bloud from the wounds, on the other, with milke from the breasts. This is the doubt which that learned Iesuit, whom this Bachelour tearmeth, Annoynted with the oyle of mischiefe aboue all his fellowes, doth excellently expresse in Latin verse, which beginneth:

Hæreo, lac inter medians, interq; cruorem;
Meditating betwixt the milke & bloud, I am perplexed.

32. By which first verse you see, that he doth compare his thoughts and meditations on the one, with his thoughts and meditations on the other, doubting by which of the two, greater deuotion did accrew to his soule. That he saith he will lay his left (*) hand on the woundes, and on the breasts his right: by this metaphore he doth shew, his purpose is to meditate on the Virgins milke, or Mystery of Christs Child-hood in the tyme of prosperity, signified by the right hand, for which tyme it is fittest to weane vs from the milke of vayne pleasures, and that he will thinke on Christs wounds, and passion when he is pressed with aduersity, which the left hand doth expresse: and for which sorrowfull tyme of crosses, the Crosse, and bleeding wounds of Christ, are considerations of highest comfort. This is the pious meaning of that metaphoricall speech, which this Bachelour doth expound at his pleasure, crying like a calfe at the bug-beare of his owne braine, out of meere ignorance, not able to discern the right hand from the left in a mysticall sense. No lesse pious is the (†) metaphore of mingling the milke, and the bloud togeather into one compound; which is nothing els but to cōpare those two mysteries togeather and mingle them in our thoughts, conferring his pay-
ning

(*) Rem
scio: pren-
fabo, si fas
erit, vbera
dextra: læ-
ua prenfa-
bo vulne-
ra, si dabi-
tur.

(†) Lac
Matris
miscere
volo cum
sanguine
Nati:
Non pos-
sum anti-
doto no-
biliore
frui.

ning in the armes of the Crosse, with his playing in the armes of his Mother; his shedding blood in the one, with his sucking milke in the other, with the like sweet differences betwixt them. Which compound, or comparative consideration of these two mysteries may iustly be thought the sweetest meditation the soule can enioy vpon earth. Behould what true, pious, and sweet conceits the metaphors haue, which this Bachelour draweth to most blasphemous senses, raging against his owne fancies, as against the Iesuits faith, like furious *Ajax*, that scourged an heard of his own swyne, for the Army of *Grecian* Princes.

33. And in this folly doth he goe (§) forward, raging at shaddowes, till he come to that dystich of the poeme:

Sweet child in mothers armes that playing rests:

Now sucks as child, now fills as God her breasts.

Where this learned and deuout Religious man doth begin to set downe in verse, a meditation on Christes childhood, much vsed by Iesuites, as doth appeare by their bookes, which is called by them *applicatio sensuum*, an applying of the internall senses of the soule, to the mysteryes of Christs life. By which, when they meditate on Christs childhood, they do imagine themselues to be in *Bethleem*, or *Nazareth*, and there behould with the eyes of their mind, that venerable, & amiable child in his Virgin mothers armes, to heare with their eares the words that passe betwixt them, to tast, smell, and feele internally the things that are objects of these senses, as far as they may serue to awake deuotion, and stir vp a liuely apprehension of the mystery in their harts; in the meane tyme speaking with the Bl. Child, or Virgin mother, framing vnto them mentall & ima-

Paruule
maternis
medi⁹ qui
ludis in
vlnis:
Qui tua
iam com-
ples vbera
iam vacu-
as.

(f) This
(I dare
say) is a
strange
language
to M.

Crasshaw.

(g) In-
struct. de
modo me-
ditand.

(h) Part.
2. tract. 7.
of mentall
prayer, in
the Intro-
duction.

(i) Au-
gustin. l.
7. Confess.
c. 5.

(k) lib. 2. de
oratione.

ginary discourses, and petitions according as the holy Ghost the teacher and guide of such high, and extaticall contemplations shall (f) direct. This manner of contemplation you shall find most frequently practised by ancient Fathers, and learnedly declared by (g) *Riccius*, and (h) *Puentez*, two Fathers of this Order, in their Treatises of contemplation, and mentall prayer. And such imaginations, conceipts, and discourses are neyther false nor vayne: not false, because as the Logicians teach (and it is the first lesson in Logicke, which this Bachelour of diuinity doth not yet vnderstand) that there is neyther falsity nor vntruth in our thoughts, or imaginations, when we stay in the first operation of vnderstanding, which is to apprehend a thing without iudging that it is so, as wee apprehend: as when we apprehend (as S. (i) *Augustine* did) God as an infinite light, or sea of glory, without bound, in which the world like a sponge floateth, though God be not indeed as we apprehend; yet are not such apprehensions erroneous or false, because we only apprehend him, as such an infinite materiall light, not iudging him to be so: nay, we iudge the contrary, yet we must so apprehend him, because our thoughts can reach no other higher concept of him. When we apprehend, and imagine our selues in prayer to be before the throne of God, to be kneeling in heauen among the blessed Angels, as (k) S. *Chrysostome*, and other Fathers exhort, this apprehension is not false, because we do not iudge, and thinke that indeed we are in heauen, but so frame our imaginations, thoughts, affections, prayers, and inward speachs vnto God, as if we were in heauen. And thus may wee make our selues present in *Bethleem*, or *Nazareth*, vnto the mistery of Christs sacred Childhood,

hood, or in Mount-Calvary vnto the mystery of his Crosse, behoulding him with the eyes of our mynd, as bleeding and dying for vs, which thoughts are not wayne, but causes of piety, deuotion, and tender affection vnto Christ, and his holy life, and therefore of singular profit, which any that will make triall thereof, shall vndoubtedly feele.

34. Hence doth appeare the falsehood, and impiety of the Bachelours new doctrine, not taught by any Christian (that I know of) before, to wit, that we must not now imagine Christ as sucking his mothers breasts, nor speake vnto him, as to a child, nor as dying vpon the Crosse, nor conceyue him as a mortall man; to which purpose he citeth *S. Paul*, saying: *We know not Christ now according to the flesh*, that is, saith he, not as a meere, and mortall, but as glorified man: this doctrine I say is the bane of piety and deuotion, and a perpetuall banishment of contemplation of the mysteries of Christs life out of mens harts. For how can they liuely apprehend loue, and imbrace Christ as dying vpon the Crosse for their cause, if they may not conceaue, or apprehend him as a mortall man. How can they in contemplation wash his woundes with their teares, or bath themselves in his bleeding wounds? How can they enter as doves into the holes of that Rock, if they may not so much as apprehend death or mortality in him? *S. Pauls* meaning is, that we must not beleue nor iudge, nor thinke that Christ is now mortall in very truth, and subiect to misery as once he was, as *S. Chrysostome* expoundeth; but he doth not deny but we may conceaue Christ and speake, and pray vnto him, as to a child, or as crucified, or as represented in any other mystery of his life, imagining thinges past so liuely, as if

we saw the present with the eyes of our mind; though the more litterall sense of the Apostles words, *Now we know not Christ according to the flesh*, be, that he had not now a carnall, and fleshly concept of the *Messias* & his Kingdome, as he had once with other Iewes before he was conuerted; so he saith, *that now we know none according to the flesh*, that is, we beare not carnall affection vnto any, wishing them carnall and temporall blessings. For though we once (saith he) *knew Christ according to the flesh*, that is, expected his carnall, and temporall Kingdome; now we know him not in that manner, nor consequently doe we loue carnally any, whom we loue in him, and for him. This now is the third folly of this Bachelour, wherein he spendeth the rest of his Ghospell, making no distinction betwixt apprehending and iudging of a thing, betwixt imagining & belieuing. We do apprehend Christ in our thoughts, as a child, we mentally see him, kisse, imbrace him, speake vnto him: yet do we not iudge, that he is a child, or a sucking babe this present yeare at *Hall in Brabant*, as this Wise Man obiecteth, but that he was once a child. Which mystery that we may know, loue, & admire the better, we set it before the eyes of our mind, not as a thing past, but present, and behaue our selues in our imaginations, thoughts, and affections, as we would doe indeed, were he truly, and really present before vs. This is the manner of meditation, most pious, deuout, and profitable, which to Protestant Ministers seemeth (I dare say) a new Ghospell, though it hath euer bene practised by all spirituall men: but no wonder at their ignorance heerin, seeing the sensuall or carnall man conceaueth not the things of the spirit of God.

35. A fourth example of folly, is his fury against Iesuits, because this Poet, in his imaginary contemplation and application of the internal senses vnto the mystery of Christs childhood, doth feare to approach vnto the sacred, and venerable breasts of the Virgin, confessing himself vnworthy of such an honour & fauour, in regard of his grieuous finnes: wherfore he doth in his contemplation & thoughts, rather run to be cleansed by Christs blood, begging one precious drop for that end, which he doth expresse in a most diuine sweet and admirable verse. Heere the Bachelour keepeth a great styr, & rageth for many leaues ⁽¹⁾ togeather, that the Iesuits thinke the Virgins milke to be more pure, & precious then Christs blood, to which they dare approach, though not to her breasts. Where he is so void of iudgment, as he would haue a sound, & solide reason which in rigour of Diuinity may subsist of a poeticall conceipt, which may be rayfed of small ground, or fancy, as all men know. And the ground of this conceipt, is, not because the milk of the Virgin is more pure and precious then Christs blood, but because the manner of approaching vnto it, may seeme to carry a shew of pride and presumption. For a man to run to Christs blood which was shed to cleanse sinners, is a token that he doth acknowledge himselfe a sinner, and a needy supplyant: but to approach the Virgins breasts, which were not filled with milke, but only to nurse the Sone of God, and comfort the specially deuoted to Christs blessed childhood, might seeme to fauour of pride and arrogancy. This may be declared by an example. Which is of more worth, a thousand pounds out of the Kings Exchequer, or an ordinary dish of meate set on the table for the Kings refection? Doubtlesse, the thousand pounds:

(1) From the pag. 66. of his Gospel, to the 77.

pounds: yet is it a greater honour to sit at table with the King, and eate with him in the same dish, then to haue a thousand pounds out of the Exchequer; and many that dare aske the second, will not presume of the first. The like is in this poetickall imagination. Christs blood is more precious then his mothers milke, yet in contēplation to sit, as it were, at the same table with Christ, and to be fed with the same Virginall milke, miraculously prepared for him, doth carry a greater shew of honour, then to be bathed in his blood, and washed with his woundes, which sinners are admitted vnto. And this is a sufficient ground to build a pious poetickall conceipt, not vnbeleeming a Christian Poet, as any man of vnderstanding will graunt; & admyre the Bachelours madnesse, who spendeth many leaues in railing against Iesuits, for this only respect, calling them, *a generation of Vipers, bred of an old and sinfull world, who as they haue Christ most in their mouth, so they haue him lesse in their hart; and, that they haue herin more dishonoured the blood of Christ, then euer it was by any Sect, or Profession whatsoever, Turke or Heretike, Iew or Atheist, Diuell or Man, since the world began.* Thus he declaymeth against Iesuits, who do daily conuert vnto the desire to be saued by Christs blood, many of all the sects by him named besides Diuells, whome they leaue to confer with *Luther* and his learned Schollers. But these inuectiues (as *S. Augustine* saith of the like) are by so much the more sottish, by how much they are more earnest, and proue, that one only point Iesuits must necessarily belieue of their long Ghospell, penned by *M. Crashaw*, to wit, that the wryter therof, when he wrote it, was not well in his wits.

36. Which doth further appeare, in that he doth
object

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object in his fury, even the elegancies of the Latyn language, which he doth not well vnderstand, as blasphemy to be condemned in Parliament. For example, the Iesuite in this Poeme saith to Christ:

*A Saviour shew thy self to Soule opprest,
If thy blood be more noble then the rest.*

This Minister will needes accuse the Iesuits of doubting whether Christs blood be more noble then any other, because the Iesuite maketh an (*if*) thereof which implyeth doubt. But would it please you to send your preacher to some Grammer Schoole of Iesuits, he should be taught that (*si, if*) is not euer a doubting particle, but sometyms most asseueratiue, specially in obsecrations, in which that particle vsed of something which is certayne, doth with great force affirme, making the speech more elegant, and the obsecration more earnest. To giue him an example out of a poet, Dido doth thus beseech *Aeneas*,

(^m) *Si bene quid de te merui, fuit aut tibi quicquā
dulce meum miserere.*

Ergo redemptorē
monstrare
iure vocari;
Nobilior
reliquis si
tibi sanguis inest.

(^m) Virgil. 4.
Aeneid.

Did Dido doubt whether she had bestowed great good turnes on *Aeneas*? shee knew them well, and could tell them also:

— *Eiectum littore egentem
Excepi, & regni demens in parte locaui.*

And yet she maketh an (*if*) of what she made no doubt, saying: *Si bene quid de te merui*, with an elegant and complete speech, putting him in mynd of what he knew and was apparent, and she did much desire he should remember. And this elegancy is vsed in this verse most sweetly, representing vnto Christ the digni-

ty of his precious blood above all other, and obtesting him by the same, to blot out therewith the multitude of his finnes.

(n) 1. Cor.
12. v. 11.
Fact⁹ sum
insipiens,
sed vos me
coegistis.

37. Pardon me (learned and iudicious Countrey-men) that I trouble your eares with such trifles, where if I haue cause to say with *S. Paul*, (ⁿ) *I am become a foole*, you will remember your Preacher *bath forced me therunto*, by printing these follies, to deceiue seely people, who might out of the former ignorant, and malicious caull, haue thought that we doubt of the inestimable value of Christs most precious blood. And truly seeing you are not altogether out of fault, who suffer fooles, though your selues be wise, you may be content to beare part of the pennance, to read a refutation of the follies printed by your owne Preacher, with which I will now weary you no longer in this place, if it may please you to take notice of his last folly, vpon the last verses of this Poeme; wher the Poet cōplayning of the great drynesse of his owne meditations on the mysteries of Christs passion, and chidhood, wheras cloaths were wet with the milke of the one, and blood of the other, concludeth with this deuout dystich.

pag. 98.

*I am more then clouts, yet these more rich then silke
wet with Sonnes blood, wet were with Mothers milke.*

Psal. 72. v.
23.

Heere this sucker of venome out of flowers, first frameth a long enditement of pride against the Iesuite, wondering, *that he dare come before the Lord his God in his prayer, making himselfe better then these cloaths, specially hearing the Prophet cry before: O Lord, all our righteousness is like a menstruous clout*. Thus he. Where we may likewise wonder, how this Bachelour in the sight of God dare make himselfe wiser then that Ass^e Christ rode

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rode on, specially hearing the Prophet cry before him, *I am become like a iument, or Asse before thee*: and being no wiser in the sight of God, how dare he thus babble, if not rather bray in the eares of men that can vnderstand his solemne foolery, to make it a sinne for a man, to thinke, and say in the sight of God, that he is more precious, and deare vnto him then any clout, euen the best that euer was: which though this ridiculous Merchant say, that he doth prize aboue gold, and therefore much more then Iesuits soules: yet that heavenly Merchant doth make another estimate of such Iewels, *gi- uing all that he had to buy one.* Matth. 4. 13. 46.

38. And if you examine the other part of his cauil at the Iesuit, for enuying the clouts that were wet with that milke and bloud, you will find he doth shew himself to be a braying creature indeed, not onely in the sight of God, but euen in the iudgment of euery reasonable man. *If (saith he) the Iesuite meane the materiall, and reall bloud and milke, that were in the bodyes of Christ and his Mother, then is he more then mad to enuy the clouts, for they did touch them, and he cannot.* Thus he. And is not this a fit discourse (thinke you) to discouer a mad man? What if he cannot touch those sacred bodyes, that Virginall milke, and precious bloud? May he not therefore, without madnesse, wish that he had byn in the time when he might haue touched the, enuying the felicity of the clouts, that were so happy, & more happy in this respect, then he now can be? May he not grieve & cōplayne, specially in a patheticall poeme, that he is deprived of the possibility of such a comfort, therein declaring his deuotiō vnto these sweet pledges of mercy? But the Poets complaint is not in this respect, but hath an higher & sweeter conceipt, grieuing that he is not

so happy in his kind, as those cloutes were in theirs. They were corporally wet, and moyltened with the bloud and milke of the Sonne and Mother, the greatest honour and felicity such creatures could haue, wheras his loule, his vnderstanding, his meditations, as he complayneth are not wet with a fresh and lively remembrance of that milke, & bloud, nor his thoughts & affections drowned in these two mayne seas of ioyes, nor he absorpt by contemplation of those two sweet mysteryes, from the loue, and care of all other inferiour thinges. This is the complaint, which whether it be pious or no, let any man iudg, and of the vanity of such cauills.

39. But it is worth the noting, that though your Bachelours drift was to beat in the mortar of malice, with the pestell of his pistilent wit, euery flower of this flagrant poeme, to get out venemous iuice of some blasphemy; yet hath he omitted some, at which he might haue cauilled with far more shew of reason: for example, at this verse:

Parce Deus, magno si te clamore fatigem.

Pardon me Lord, if thee my cryes doe tyre.

Where he might haue obiected pride vnto the Iesuit, as to one thinking himself such a stout prayer, as he can euen tyre God; and blasphemy in teaching that God may be tyred: and hence haue deduced the Popish practise of praying vnto Saynts, which they doe (so might he cauill) to giue some respite vnto God that he may breath. Also when he saith:

Lancea q̃ erubuit sanguine tincta suo.

The launce did blush imbrued in thy bloud.

Seeing

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Seeing no creature can blush which is not endued with reason. By this Iesus doctrine he might inferre, in his fashio, that the launce was a reasonable creature, man, or woman, rather a woman, because the latyn is the feminine gender, perchance mother to the famous Knight Syr *Launcelot Du-lake*; but doubtles a Saynt, seeing she was washed with Christs bloud, the vertue whereof made her blush for her sinnes. These deductions (as I am content to refer to the Readers iudgment) are no more iniurious against truth, and haue more wit and shew of reason in them, then the cloutes of the cauills, wherewith your Bachelour botcheth vp his Ghospell. And yet should any man obiect these things in good earnest, as things of moment and substance, that mans wits might be thought more wodden then the very wood of the launce, howsoever his malice may be more sharp then the point: to which point of malice the Ministers may seeme arriued, who are more sharp set, and beare a greater tooth against Catholick deuotion and piety, then Atheisme, and prophanesse; as your Bachelour did openly professe, and they all shew it in workes. For so many wanton and lasciuious verses come dayly forth, and such workes of darknes are harboured euen in Preachers bosomes and breasts: but this pious poeme full of so many sweet, and deuout conceits both towards Christ and his Mother, which malice only can misconster, and draw to blasphemous senses, you see, how these birds (forsooth) of the light, cry, and cackle, and keepe a stirr at it, as if it were an owle, among whom your Preacher is leader. Nay he only playeth the foole in print for all the rest, *who are (he sayth) many millions more.*

42. Had a lasciuious Muse let out a patheticall

Pamphlet, shewing his affection to the breasts of some woman, this Tigre who only rageth at sacred musick; would not haue stormed thereat, for he doth shew good affection to such obiects. And that he is better acquainted with other womens breasts, the the Virgins, doth sufficiently appeare, in that he dareth auouch that it cannot be proued eyther to reason, or faith, that the Virgins milke excelleth other womens, in any eyther corporall, or spirituall operation whatsoeuer; raging against this learned Father for saying, that her breasts are *diuitiora*, more rich, and full of diuine and heavenly comfort, haue more vertue to styr vp faith, loue of God, and pious thoughts in the deuout contemplant, then those of any other. Which base conceipt of the breasts of Gods mother may be the cause that he thinks it no sinne, for a man full of sinne, without any care or respect, to approach & touch them by imagination: he dareth stand to it, it is no euill: & no meruaile, seeing her breasts in his cōcept are no better, & so no more to be honoured & respected, then those of other women, with which to play eyther imaginarily or indeed, it may seeme he thinketh no great euill, learning this deuotion of his Father *Luther*, who writeth in this sort of his cō-

(o) *Loci*
commun.
Martini
Lutheri,
p. 4.

templations of this kind: (o) *Mihi quidem* (saith he) *sepe magna voluptati, & admirationi est, quod video corpus muliebri totum ad id factum, ut foueat infantes. Quam decore etiam parua puella gestant in sinu infantes! Ipsae matres quam aptis gestibus ludant, quoties placandus est infans vagiens, aut in cunis ponendus.* These were *Luthers* deuout contēplations vpon womens breasts, laps, armes, and bodyes: his words I will not turne into English, but such as vnderstand Latyn will not wonder, that such meditations brought him in the end to marry a

Nunne;

Nunne; nor that *M. Chraſhaw* and the reſt of his Schol-
lers find not much comfort; feele no great vertue in
meditation on breaſts of the Virgin, more pure then
the heauens, who full of groſſe, and carnall imagi-
nations dare approach to her ſacred cloſet, more
rudely then they would to their owne Wyues cham-
ber, thinking it *no euill* to defile with their ſwyniſh
imaginations, the moſt pure, and ſacred myſteries of
our faith.

41. I will heere ſet downe an example of their
meditations in this kind, not written in verſe, but in
proſe, & in an expoſition vpon the Ghospel, by a Gho-
ſpeller (P) of great name and credit, who expounding
the Angelicall Embaſſage to the Bl. Virgin, doth thus
grauely meditate on the matter: *Ingreſſus (q) cubiculum* (p) *Ioān.*
puella Gabriel (ſaith he) *adolescentis forma, amatorium* *Agricola*
quiddam & nuptiale orditur, virginem, vt apparet, pellici- *apud Cami-*
turnus ad concubitum: Gabriel entring the maids chamber *ſium. l. 3.*
in the forme of a yong man, begins a nuptiall and ama- *de Maria*
tory ſpeech &c. my pen bluſheth to put the reſt into *Virg. c. 12.*
English. And is not this (thinke you) a fit meditati- *(q) An-*
on for *Luthers* Ghospell, which makes the Ghospell of *not. in cap.*
Chriſt begin with a nuptiall ſong, enticing a Virgin *1. Luc.*
to marry, or to do worſe. And yet this contemplant
will not haue his Readers paſſe ouer the matter ſleight-
ly, but inſiſt vpon it, & apply their internall ſenſes vnto
it: *Meditetur apud animum ſuum qui volet pia curiositate,*
quid ſit videre cemptulum adolescentulum ſolum cum puella
clauſo cubilis oſtio, dulciter alloquentem virginem, quam ſe
ambire nihil obſcurè & geſtu & oratione demonſtrat. Let
him that wil meditate with pious curioſity in his mind,
what it is to ſee a trym yong man with a yong maid a-
lone in a chamber, the dore ſhut, ſpeaking her fayre,
to

to whome both by gesture, and speach he doth clearly shew himselfe to be a woer. Do you perceiue the pious curiosity of these Ghospellers, that will not rest with their thoughts, till they know the *Quid sit*, the very essence and quiddity of the locking vp of a tryng yong woer, with a fayre yong virgin together alone in a chamber? These owles, they doe not harbour in the barne of their braynes, nor keepe in some corner of their chamber, but let them fly abroad in print, in these dayes (as they terme) of light. Nay they passe among them without wonder, as sweet and deuout conceypts. By which this marrying Mynistry, that cannot liue chaste, turne the pure virgin water of diuine Scripture into the wanton wyne of lasciuious fancyes, to keep the wedding feast of their woing Ghospell.

(r) Cast
not le-
wels vnto
swine, least
they tread
the vnder
feet, and
rising a-
gainst
you, rend
you in
peeces.
Matth.
7. v. 6.

(s) See Lu-
thers last
will in lib.
de coena.
Ego Lu-
ther^{us} alterū
iam pedem
habens in
sepulchro
&c.

42. They that thus turne the Ghospell of Christ into a wanton Comedy, what meruaile though they change a Iesuits poeme into a Ghospell of their foule fancyes, as grosse and carnall as womens breasts, the objects of *Lutheran* deuotion, can make them? What wonder though the diamond of a deuout cōtemplation set in golden verse, be stayned by such (r) swyne, who neuer yet could raise their thoughts out of mud? what meruaile that hauing defiled the Iewell, they teare in peeces those that cast it before them, with all manner of foule and despicable reproaches? as this Minister tearmeth Iesuits, *annointed with the oyle of mischeef about all their fellowes*; that, *they bynd their Nouices prentises vnto Bee'zebub*, and the like, not hauing any leafe or al- most lyne not adorned with some such rare Iewell of contumelious termes, though the most vsed by him, is *Vipers*, which was a title *Luther* did leaue, together with his loue, in his last (s) will vnto the *Caluinian* broad

brood, whose nature he doth so describe by the metaphore of Vipers, that I am content to make you Iudges whether he may not seeme to describe the Preacher at the Temple. *The* (t) *nature* (saith Luther) *of these* (t) *vipers* (the Calvinists) *is such, as they canill deceitfully* *at wordes proceeding from a pious, and ingenuous hart, and* *turne them altogether to another, and to a quite contrary sense, then they were meant. In which art they are admirable Doctours, surpassing in this point the skill & wit of all* *the Rhetoricians in the world: for they are governed by a* *malignant spirit, which doth possesse, and betwitch their* *words, th't intraged with Satanicall virulency against pious,* *and godly men, they cannot but maliciously interprete their* *wordes, and writings. Wherein they are for all the world* *like spiders that suck payson out of fayre, and fragrant flowers, the venime not being in the flowers, but in themselves. Thus far Luther. In which wordes he doth so* *liuely describe M. Crashaw, that whosoever shall read* *this Iesuits Ghospell, will confesse that Luther did* *know him, and the nature of a Calvinist, as if he had* *spit him & them out of his owne mouth, from whence* *indeed this late swarme of Spyders, and Vipers did originally proceed.*

43. The folly and falshood of your Preacher, being thus proued already in this Epistle, but more largely in this Treatise, to the discredit of that Church that durst set him vp in Pulpit, and out in Print, I might speake vnto you in his owne words, and what he saith against the Iesuits vnto the Catholikes of England, apply against him vnto you. O my beloved Countrymen, be not seduced by such impostors, let not such Vipers eat out your harts, but discover the hypocrites, and send them home to hell unmasked, where they were hatched: for they that

H

dare

(t) Apud Theodos.

Fabritium

in locis cō-

mū. Mart.

Lutheri p.

4. Diabo-

19. & ibid.

p. 5.

I. suites

Ghosp. p.

72.

dare thus dally with God, no meruaile though they be bold with your soules, consciences, your children, and your estates, and all that belongs to you. I might (I say) present against M. Crashaw this Bill indyted by himselfe, turning the rayling tearmes, and cruell request vpon the Author. But for sending him to hell, I haue such horroure of that place, that I cannot intertaine such an vncharitable wish: nay I would willingly vndertake any labour, and vndergoe any danger to saue him from it. Neyther would he with the Iesuits vnto that place, did he as often thinke therof, and as deeply, as they do, which maketh them so ready to venture their liues to saue men from that lake of vnquenchable fire. I feare he will go thither too soone, though no man send him. The day, when perchance he shall least dreame of such a dreadfull cast, his Lord and ours shall appeare, and cast him, that trode vnder foot those of his family, vnto fire, where with hypocrites he shal burne for euer. I wish he may liue many a yeare in this world to doe penance for this heynous slaundering the Church & Spouse of Christ, and recant his falshoods according to his promise; though hauing often found him false of his word, we can giue no credit to his profers.

44. But for the other part, that you be not seduced by such Impostours, nor permit such Vipers to eate vp your hartes, nor Spyders to build in your Temples; my request herein against him, is so reasonable after manifest prooffe, and conuiction of so heynous a cryme, that the strongest reasons both of honour, and conscience, doe bind you vnto it. You may remember that a late worthy (u) Peere of the Realme, for Wisdome, and Counsell renowned in most Countreys of the world, did refuse to patronize

(u) The
Earle of
Salisbury
Lord high
Treasurer
of Englād.

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nize his Sermon: you know the Parliament House
 commaunded the Epistle Dedicatory of his Iesuites
 Ghospell vnto them, should be suppressed, who by
 their Graue, and Honourable reiecting his workes,
 gaue you to vnderstand, what you in honour ought
 to do with the Author, though the danger of saluation
 you incur by his meanes, be far greater. For as you
 see by this Treatise, that the first part of a sentence
 of S. (x) Cyprian is true in M. Crashaw, to wit, *that*
among them that are prophane, and out of the Church,
nothing is to be expected, but a depraued mind, a decept-
full tongue, cankred malice, and sacrilegious lying: so
 likewise you may feare, one day will proue the truth
 of the second part of his speech, which is very dread-
 full, to wit, *that, whosoever giueth credit vnto such slaun-*
ders, shall share with the slanderers in their sentence of
damnation at Christs comming to iudge the world. You
 know that not only the Authors, and Actors of sinne,
 but also such as consent therunto, deserue punishment:
 and a consent to M. Crashawes slaunders they may
 be thought to giue, who, though perchance they doe
 not beleue them, yet they grace the slanderers Ser-
 mons with their presence. And to Your charge, the
 losse of so many soules for which Christ gaue his life,
 will belayd, a strict account exacted, for making your
 Court the place, where such seely flyes, and fooles
 are caught by your example, as with a stale, drawing
 others into the snare. Which thing being of such
 moment, I will referre to your more serious confide-
 rations, wishing your resolution may be such, as you
 may find comfort therof *one * day, which shalbe worth*
a thousand.

(x) Apud
 prophāos
 & extra
 Ecclesiam
 positos es-
 se aliud
 nō potest,
 nisi mens
 praua, &
 fallax lin-
 gua, odia
 venenata,
 & sacrile-
 ga men-
 dacia, qui-
 b⁹ qui cre-
 dit, cum
 ijs reperi-
 atur ne-
 cesse est,
 cū dies
 iudicij ve-
 nerit. Cyp.
 l. 1. ep. 3.

* Dies vna
 in atrijs
 Domini
 supermil-
 lia. Psal.

85. v. 11.

45. Wherefore now, without further Preface, I

will hoise vp sayle, with the gale of your fauour, and enter vpon his Sermon, which may be fitly compared to a stormy sea. For what are so many raging inuectiues against the Church of *Rome*, but so many gusts of wind, to drowne in disgrace the Ship of *Peter*? What are his deuised wounds, but raging waues that batter her? What are his peeuish, and malicious slaunders, but shelves and shallows wherein men do stick more stiffely, because vttered without prooffe, they cannot be clearely refuted? What are the sentences of our Authours corrupted by him (yet couered with great protestations of sincere dealing) but so many rockes, the more dangerous because hidden, vpon which whosoever runneth a rash & credulous course without suspecting falsehood, incurreth shipwrack, and is drowned in damnable errour? What are the vgly blasphemyes which he layeth to our charge, but horrible monsters? What the brags of his Churches salues, but *Syrens* songes? What finally his fond arguments, and vnlearned discourses, but foame and froath of this sea? Such waues against the *Roman* Church haue neuer wanted in any age, who by battering her, haue broken themselues; yet will not the latter learne of the former, nor feare their endes whose courses they follow, but with a new rage of fury run to their ruyne. This Church, as she is a ship to conuey her passengers vnto heauen, flying by the sayles of Sacraments, and filled with a gale of the holy Ghost which shee hath a promise neuer to want: so is shee a rock against her enemyes, that swell like waues against her; whose end, though they rage for a tyme, will proue foame, and froath, into which others before them no lesse proud and swelling are vanished.

THE PREFACE. 61

46. To quiet and pacify these waues we haue
 small hope: they are, as *S. Paul* saith, *condemned by their*
owne iudgment: like *Dathan*, and *Abyron* they descend
 into hell aliue, that is, *suam perditionem sentientes*,
 as Saint *(y) Augustine* expoundeth, feeling them-
 selues to perish, and yet will not reclayme them-
 selues; such is the hatred that hell hath inspired into
 their harts, though many tymes they continue in their
 wicked courses out of shame, searing if they should
 leaue off, that men will say to them: *(z) Why then*
did you deceyue vs so long? Why did you seduce vs? Why
did you tell vs so many false things? Regarding more the
weaknes of men, then the inuinciblenes of truth? But for
 these that are but deceaued, who not out of pride
 swell, but are tossed in the rage of others, whom
 Saint Paul tearmeth, *paruulos fluctuantes*, wauiing
 yong ones: for these, I say, I haue sent out the Pin-
 nace of this Treatise, into which if they please to en-
 ter, and read, and peruse the same, I make no doubt,
 but they will see the folly, and falshood of the flaun-
 ders, whichASSE and dryue them against the Ro-
 man faith, and the wicked fraud and malice of them
 that vtter such vntruthes, and be moued to enter in-
 to the Arke of the CATHOLICKE
 CHVRCH, singiing with Saint *(+)* *Augu-*
stine, hauing discovered the *Manichees* falsehood;
Non docet Catholica quod putabamus, & vani accusa-
bamus: The CATHOLIKE CHVRCH
 doth not teach, as we did imagine, and were made
 belieue, and full of vanity did accuse her of. Into

H 3

which

remus. So *S. Augustine* maketh Catholikes reioice, coming from Donatists
 to the Church, *Epist. 48. ad Vincent.*

Tit. 5. 10.

(y) Epist.

48. ad Vincent.

(z) Vtiq; hoc timet

nedica-

tur eis:

Quare

nos dece-

pistis?

Quare:

tanta ma-

la & falsa

dixistis?

Eterubesc-

cant hu-

manæ in-

firmitati,

& non

erubescut

inuietissi-

mæ veri-

tati.

August.

ser. 22. de

verbis

Apostoli.

(+) l. 6.

Cōfess. c. 11.

Nos falsis

rumoribus

terreba-

mur in-

trare, quos

falsos esse

nesciremus

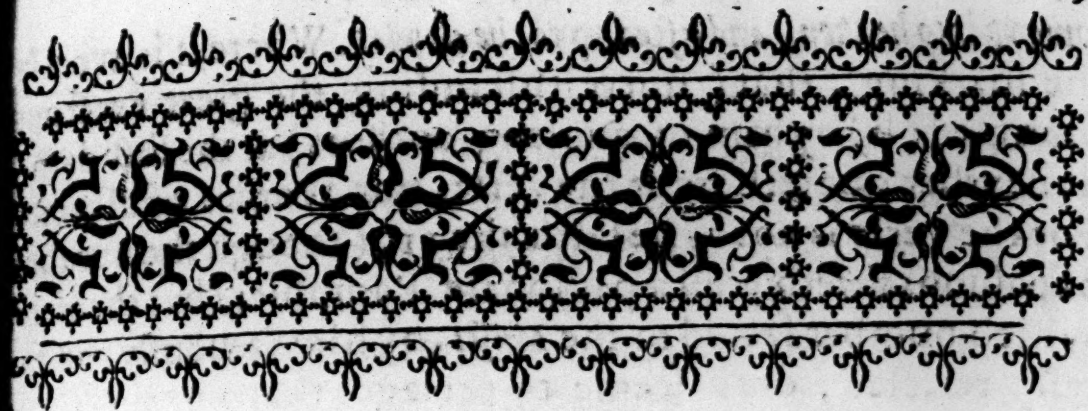
nisi intra-

which Ship of saluation , if this little Treatise may serue to conuey any out of the raging waues of Heresy, I shall thinke my time well spent in the buylding therof: this being the onely comfort of my labour, that I desire in this life.

A N D so I commend the same to Y O U reading, wishing Y O U may make that vse thereof, which God in his infinite goodnesse hath ordained.

Yours in all Christian duty,

I. R.



THE
OVERTHROVV
OF THE
PULPIT-BABELS
of English Ministers.

THE FIRST PART.

THE FIRST CHAPTER,
*Shewing M. Crashawes, and other Ministers extreme folly,
in their ordinary applying the words of his text
(VVe would haue cured Babel &c.)
to the progeny of Martin Luther,
against the Church of Rome.*

MAISTER Crashaw for the ground wher-
on like Nemrod ^(a) he seeketh to buyld
the Babel-Tower of his blasphemous
Sermon against the Heauen of Gods
Church, chooseth the wordes of Ieremy
51.11. as he citeth, *VVe would haue cured Ba-
bell, but she would not be healed. Let vs forsake
her, and goe euery one into his owne Countrey: for her iudgment is
come*

(a) Gen.
10.10.

(b) In his preface to the reader come vp into heauen, and listeth vp to the cloudes. Where it is worth the marking, that (notwithstanding the great exactnes promised (^b) by him in quoting authors) at the first dath, he neyther quoteth right the verle, nor wordes of his text. For the verle is not as he saith the 11. (though the number of passions fitteth well a passionate Pamphlet) but the ninth, which number sacred to the Muses, by him satuously, or factually reiected, doth seeme to preface, that none of those learned nyne shall haue part in his Sermon, which may be thought rather the brood of the birdes that are most hated of them,

——— *Nemorum conuicia pica
cacaq; garrulitas, studiumq; immane loquendi.*

The pyes which woods with rayling charmes do
batter,

A pratling blynd, and vast desire to chatter.

The wordes also of his text in our translation are; *Ve haue cured Babel, but she is not healed*: according to the Protestant English, *she could not be healed*, so that, *she would not be healed*, as M. Crashaw citeth the text, is neyther in our, nor the Bible. VVhich grosse error I see not how he can excuse, vnlesse by the variety of translations (which are in their Church so many, and so different) this *Proteus* can wynd himself out of this knot.

2. Hauing cited the wordes, and verse of his text neither of them truly, he falleth to examyne in whose person the wordes are spoken, reiecting the two best expositions, and choosing the worse, out of desire to get a Bable to play with against the Church of Rome, and a mysticall text for his miserable Sermon. First he doth not like *Carthusianus* his opinion, that the wordes of his text be spoken in the person of Angells, and marke his reason. For thus doth he open his learned lips, and very grauely begin his Sermon.

(c) Luc.

15. 7. 10.

(d) Psal.

34. 7.

(e) Luc.

16. 22.

This is not spoken (saith he) in person of the angells that were set ouer Babylon, for angels haue no charge of curing mens soules: they mourne for mens sinnes, and (^c) reioyce at their conuersion; they (^d) guard their bodyes, and (^e) carry their soules to heauen: but the curing, and conuerting of the soule hath God delegated to his Prophets, being men like our

selues

selues, that so he might make man to loue man, seeing he hath made man
a sauer of men. Thus he.

3. Now is not this very learnedly spoken? Or can one almost imagine more grosse, and senseles doctrine then to giue Angels charge of mens bodyes, not the cure, & care of soules? Is not the office of Angels opposite to that of Diuells, which is to wound, and peruert not so much the body, as the soule? If Diuells suggest wicked thoughts that may wound the soule, haue not good angells greater care to suggest wholesome and heauenly cogitations that may heale? Can he name any Deuine, ancient or of late dayes, (f) Catholick or (g) Protestant that euer intertayned this carnall imagination, touching the office of angels, before himself, who sets it on the forehead of his Sermon, and printes it on the postes of his dore to shew the wisdom of the owner of the house? If instructions, prayers, affections be salues to heale, who can better apply them to the soule, then angells? Who can instruct better then they that cannot only speake to the care, but also styr our (h) inward fancies to apprehend, and conceiue wholesome counsell, and therefore are tearmed by the Fathers (i) Tutors, (k) Teachers, & (l) Pastours of soules? Whose prayers are more efficacious then those of Angells who (m) see the face of the Father in heauen? What creatures haue more power then Angells to correct, and afflict, & so heale the obstinate by such playsters? Where were M. Craues wits, to begin his craking Sermon with such a notable folly? And truly his exposition of this speech of the Prophet, *God hath giuen his Angells charge of thee*, drawing it to the custody and charge of body only, may seeme to sauer of Epicurisme, as though a man had no soule, or were rather a body then a soule, a lump of flesh, then a spirit, or that by man, the carnall part rather then the spirituall were to be vnderstood? What more absurd and senselesse, then that God would set the Peeres & Princes of his Kingdome to keep the dunghill of this corruptible carcase, & not rather the iewel or pearle (bought at the rate of the most precious bloud) hidden in it? And yet seeing the Bachelour hath made this wise diuision of the Parish, betwixt the Angell & the Pro-

(f) Clemēs Alexand.

strom. 5.

Angelis

curationē

nostri, &

visitationē

tribuit.

(g) Calvin.

l. 2. Instit.

c. 14. §. 7.

(h) Cassiā.

collat. 7. c.

9.

D. Thom.

1. p. q. 111.

a. 3.

(i) Orig.

homil. 8.

in Gen.

(k) Basil. l.

3. contra

Eunom.

(l) Idem ib.

Ambr. in

1. 2. Luc.

(m) Matt.

18. 16.

phet or Minister, cōmitting their bodyes to the Angel, their soules to the Minister, it were much to be wished this diuisiō were kept, and as Angells seldome meddle with soules committed vnto Ministers charge, so these Ministers and Prophets would not somtymes *mittere falcem in alienam messem*, and meddle with the bodyes of some of their parish, that are in the custody of Angells.

A ridiculous reaso
why Angells haue
not charg
of soules.

4. Now what is his drift in this doctrine, by which he putteth Angells out of their office? *That man* (saith he) *may loue man*: which may rather seeme spoken in merriment or in iest, then a graue Theologicall reason. For why I pray you, may not men loue Ministers, and Angells both? Or why should they loue Ministers the lesse, if they loue Angells? Or why should the soule of any haue her thoughts, and affections so imployed on any Minister, though he be her Husband, that she may not spare some loue for blessed spirits? Nay were it not good for many that they loued Angells more, and Ministers lesse, and that they spent that tyme cōuersing with Angells in their chamber, that now they waste drinking with Ministers in tauernes? In my iudgment if these Prophets (for so they loue to be tearmed) did labour to make these, they deale with, deuout to Saints & Angells, without so much care to be loued themselues, they would be more honoured, and respected of all good men and women. And thus much of the folly couched together in the first sentence of his Sermō, by which (if S. ⁽ⁿ⁾ Ambrose his rule be good, that *a faire house is knowne by the entry*) one may ghesse what a goodly Babell we are like to find of this Sermon, the gate wherof is so rare a peece of doctrine, that the like was neuer perchance before scene in any the fondest Author.

(u) *Bona domus in ipso vestibulo debet agnosci, primo praetendat ingressu nihil intus latere tenebrarum.* Amb. lib. 2. de Virginit.

(o) in *Annot. super cōplan. in Ierem.*

5. The second exposition which he reiects, is of his venerable Maister the war-like Minister (o) *Zuinglius*, whose iudgment, though otherwise of great respect, the Bachelour in this poynt makes no accompt of, because it wresteth out of his hands the text, or rather beateth the Babell about their heads, that will apply it against the Church of Rome. For *Zuinglius* saith, the wordes are spoken by hypocritical, & feygned friends, who make a great boast of their little loue:

which

which exposition being true in the iudgment of so graue a Ghospeller, we may wonder this Bachelour durst take this text into his mouth, vttering such brags of his Churches charity, as cannot be spoken but in only hypocriticall sense, as shall afterward be proued. The argumēt also vpon which he contemneth Zuinglius his iudgment, is very weake, because (saith he) this reason (*bet iudgment is come to heauen*) is too diuine to proceed from a prophane hart; as though hypocrites did vse to speake from the heart, or did not vse to take into their mouthes the holiest things, most of all seeming to desire the day of iudgment; whom the Prophet doth for that cause reprehend: (9) *Voe vnto you that desire the day of our Lord: what hath it for you?*

(p) Væ desideratib⁹ diem Domini: vt quid eam vobis? *Amos 5. 18.*

6. As for his owne exposition, that the words are spoken of the true Church, shewing her loue to Babel, and their longing desire to haue done good to their soules, I do not see how he can make it stand with the text. For how could the people of Israel threaten Babel to forsake her, where they were kept captiue? This is as good as if a prisoner should threaten his Keeper to forsake the gaole. Besides these words *Let vs goe euery one into his owne Countrey*, doe insinuate, that the speakers were of different Countreys, and vpon the destruction of Babel they resolved to goe euery one into his owne: whereas the people of Israel were all of the same Countrey as is knowne. Wherefore the opinion of Carthusianus is more probable then his, that the wordes were spoken by Angells, who hauing charge of different Countreys, yet all had speciall care of Babylon the head of the Assyrian Empyre, to which those Countreys were subiect. Which blessed spirits vse to forsake Countreys when God is minded to destroy them: and you may find the like speach of Angells in (9) *Iosephus the Iew*, of forsaking the Temple and Citty of Ierusalem, before the destruction therof.

(q) Migre-
mus hinc.
*Ioseph. l.
de bell. Iud.
c. 12.*

7. He noteth also that these words of his text may be vnderstood in a double sense, *literall & mysticall*, literally of the Israelites & Babylon of the old Testament; mystically of the Israelites, and Babylon of the new: which he sets out with many words as a great mystery of learning (and in truth it is the

best & deepest poynt of doctrine in all his Sermon) though very vulgarly knowne to euery meane scholler. In declaration wherof he saith learnedly: *that it is worthily condemned by the Church, as iniurious to Gods word, to destroy the litterall, and historicall sense of the old Testament: which saying hath the cleare face of truth, but he draggeth after it the serpentine trayne of a venemous slander, as some old (saith he) and many late wryters, that be Papists haue done.* A slander so false, that it can be true in no litterall, nor mysticall sense, there being neither letter in our late Authors, that may seeme to sound of this errour, nor any mystery or mist in his words, that may hyde their shame from the eye of the learned Reader, who hauing perused the workes of our late wryters *Pererius, Serarius, Pineda, Iansenius, Genebrard, Villapandus, Ribera* and others vpon the old testament, cannot be ignorant of their exactness to search, and find out the litterall sense therof. But the Bachelour is so full of spite against Papists, that he could not liue, were he kept long from spitting out his venome at them,

Quod si non aliqua nocuisses, mortuus esses.

8. But that he doth himselfe vse to destroy the litterall sense of the old Testament, to build his new and mysticall Babell, is apparent by this one example in this very Sermo. For to build vpon the text in hand this lesson, that a Countrey is forthwith destroyed of God, when it is forsaken of the good men of God (he meaneth Brownists) sayth: *that the Babylonians cared not for the Israelites company; but as soon as they were gone, destruction came vpon Babel: which is spoken not only without booke, but also against the booke of God, which whosoeuer hath read ouer, though but once in his life, cannot but know, that the Babylonians did not desire to be ryd of the Israelites, but kept them, rather against their will: neither did Israel forsake Babylon, and returne euery one to his owne Countrey, till after the destruction therof, to wit, vnder King (1) Cyrus who ouerthrew that Citty: so clearly doth he destroy the litterall, and historicall sense of Scripture, to buyld not a new, but an old morality therupon, stolne from some old Sermonary Summist. Such ignorance in another man*

pag. 35.

(1) 2. Paralip. c. 36.
20.

man were pittifull ; in a Bachelour of Diuinity it is shamefull ; in a contemner of Catholike Deuines both of this present, and so many ages past, and whole nations, as fooles, hatefull ; in this Sermon, where he doth sharpely censure our Authors for this very point of ignorance , intollerable want of iudgment.

9. But to leaue the old, and litterall Babells of the first part of his Sermon, and to come to the second, where he playeth with mysticall *Babel*, which he will needes haue thought the Church of *Rome*, challenging to himself, and his fellowes the title of the Church of the new Testament or mysticall *Israel*, without any prooffe, though the matter (s) Doct. be so doubtfull, that a (s) principall man both in Name King vpon and authority among them, doth say, that, *they are so far from* *Jonas 32.* *being true Israelites, that they are indeed fully Atheists.* And yet vpon *lecture.* *pag. 442.* *in fine.* this ground, as though there were no doubt thereof, doth this Babell-builder by lyne and leuell draw the proportion of his Sermon, which shalbe foure square, and consist in the declaration of foure points. First that they would haue cured the Church of *Rome*. Secondly, that she is found incurable. Thirdly, that Christendome must forsake her. Finally that being forsaken of the good men of God, she shall be forthwith destroyed. *The two first (saith he) are already past, the third is a doing, and the fourth sure to be fulfilled in Gods good tyme.* This is the summe of his Sermon, in which he doth censure things past, prattle of things present, and prophesy of things to come; vttering in the one slaunders out of malice; in the other the fancies of his idle head; in the third the dreames and wishes of his vncharitable hart. Against whom I shall endeauour to shew foure points, that his reasons to proue the Church of *Rome* Babylon, are follyes; his salues for our woundes ridiculous brags; his twenty woundes, twenty horrible slaunders; finally their reuolt from the Church of *Rome*, not Christian, but heretical; not lawfull, but damnable. By which answere I make no doubt the Reader will see the vanity of these dreaming Prophets, and by their vanity touching things past, and present, easely conceaue their falsly and folly about things

to come: which is so clearly layd open in this Treatise, as I am in hope that Ministers wilbe ashamed hereafter, to take this text into their mouthes against Rome, when they shall see this Bable beaten about the Bachelours eares. Let vs come to the prooffe of these things; and first whether the Church of Rome be mysticall Babylon, and the Protestant Companies sprong from *Luthers* reuolt, the Church of the new Testament. This shall be examined in this Chapter.

10. To proue the Church of Rome to be mysticall Babylon, *M. Crashaw* hath diuers arguments, which may for methods sake be reduced vnto three different kinds, eyther vnto impudent lying, or ignorant babling, or impotent railing. If any say, this is harsh, and bitter, I answere in his owne words, vnto the like obiection made in our behalfe, *but it is true, and therefore not to be concealed. Let him blame them that put such arguments into his head, not them that discover their vanity: and, as for me that affirme it, I craue not to be believed, but rather to be reprov'd, if the euidence of the fact do not proue, what I haue said.*

11. And to begin with his arguments of the first kind in the beginning of his second part, hauing said in few wordes, that he is to speake of mysticall Babylon, which is partly temporall, to wit, the Kingdome of Antichrist, and partly permanent, which is the Kingdome of sinne, he begins with this sentence, as notoriously false, as the first of the other was notoriously foolish: and if the forehead of that part was concealed, this is of brasse. That the Kingdome of Antichrist (saith he) namely the Church of Rome is mysticall Babylon, I will not stand to proue, seeing it is graunted by (t) Bellarmine, compelled therunto by the cleare authorities of Fathers. Thus he. Weigh his wordes, and you will perceiue the vastnes of this vntruth. Had he said, that Bellarmine did graunt the Citty of Rome is mysticall Babylon, though it had bene false (for Bellarmine saith expressely, that the Citty of (u) Rome was mysticall Babylon in S. Iohns tyme, but now it is not, but hath (x) blotted out the names of blasphemy written in her forehead, by the confession of Christ:) yet such a mistaking of tymes, and confounding of states mainly deuiued by so many ages, might haue bene thought a tolerable fault in this Minister. Had he said that the Kingdome of

(t) de Rō.
Pontif. l. 3.
c. 13. §. Se-
cundò dici
potest.

(u) Roma
Ethnica,
non Ro-
ma Chri-
stiana.

(x) Scri-
ptam frō-
te blasphem-
iā Chri-
sti confes-
siōe dele-
sti. Hier.
l. 2. aduers.
Iouin.

Antichrist

Antichrist is to be mysticall Babylon, taking Antichrist as Catholics do for the Kingdome of one man, that for three yeares and a halfe in the end of the world, shall cruelly persecute Gods Church; though Bellarmine euen in this sense doth expressly teach the ^(a) contrary: yet I would not haue much merueyled at the Bachelours ignorance therof, nor at his bold vttering what he knew not. But taking the Kingdome of Antichrist as he doth (with whom the Pope, and Antichrist are synonima's, and signify one person) to wit, for the Christianity, subiect to the Roman Bishop, and that no man might mistake his meaning, namely the Church of Rome, that Bellarmine doth graunt the same to be mysticall Babylon, is such an vntruth, as I cannot but wonder how any man that euer heard the name of this learned Cardinall, could eyther print or preach, or so much as thinke it; seeing no man is more famous in the world for his wrytings to the contrary. But necessity is a forcible weapon. Bellarmine (saith he) was forced therunto by the cleare authority of some Fathers. The Fathers are Tertullian, and S. Hierome. Let vs see what these Fathers force Bellarmine vnto: perchance it is to admyre the impudency of the Bachelour. For thus he wryteth in that place quoted by him: *Et sanè mirabilis est impudentia hereticorum &c.* And truly (saith Bellarmine) wonderfull is the impudency of Heretikes, who to proue the Church of Rome to be the whore of Babylon, vse the testimony of Tertullian and Hierome: for at that tyme, Heathenish Rome being opposite to Rome Christian, which of those two, I pray you, did those Fathers tearme the whore of Babylon? If Heathenish Rome, why do they abuse their testimonies against the Church of Rome? If Christian Rome, then euen at that tyme the Roman Church had lost her purity, and euen then Antichrist rayned, which themselves deny.

12. Thus Bellarmine. And haue not these Fathers compelled Bellarmine to confesse much for the Bachelours cause, & credit? If Aristotles saying be true, that lyars gayne by their trade, not to ^(b) be belieued when they speake true, we may iustly thinke that it was Gods speciall prouidence, this horrible and huge vntruth should stand in the dore of this rayling incorrectiue, like foule-mouthed Cerberus in the gate of hell, to fright from the reading thereof, any that hath eyther loue

(a) l. de Rom. Pōt. c. 13. §. secundus locus. Quomodo Roma erit sedes Antichristi, si illo ipso tempore debet euerti & comburi?

(b) Vt vera loquentibus non credatur. Laert. l. 3. de Plat. philos. c. 1.

of

Catho-
lickes the
far greater
part of the
Christian
world.

of truth, care of conscience, or feare of God. For can we imagine an vntruth more shameles, and impudent? I thinke, hardly. And yet can I bring forth one that shall by many odds surpasse M. Crashaw in this place, and vtter a more vast lye about this very matter of Romes being mysticall Babylon. Who is he thinke you? Euen M. Crashaw himself, who striueth in his *Iesuits Ghospell* to ouercome himself, as in all other good qualities, so likewise in lying; where not particularly of Bellarmine, but generally of Iesuits he hath these very wordes: *They well know* (saith he) *all the world either cleerly condemnes, or at least iustly suspects the Pope, or Popish state, to be that spirituall Babylon, so fearfully accursed, and condemned in the Reuelation.* Thus he. Now if any Mathematician would measure the length, and breadth of this lye, surely he shall find the same not much lesse then the world. For first a great part of the world are Heathens, Turkes, and Iewes, who in this point thinke neither one way nor another. In the Christian world, of so many Nations in the Indies conuerted vnto Christ, neuer any that we can heare of hath yet dreamed of this folly. In Europe who doth not know and see the greatest part is Catholicke, and adhereth to the Roman Bishop? Italy, Spayne, France, Flaunders, Poland (and some few Countreys infected with heresy, yet haue many Catholicks among them) all which doe constantly professe, and mayntayne the contrary, that the Church of Rome is the true Church of Christ. Finally among the small handfull of Protestants, many are found that do reiect constantly this foolish paradoxe, that the Pope is Antichrist. So that I say, measuring this lye exactly, you shall find the same in bignes not much short of the world. Nay take it as it is by him vttered, and it wanteth I dare warrant you, not one ell or inch of the world. For howsoever some few in the world may eyther condemne, or suspect the Church of Rome to be Babylon, yet that Iesuits doe know, they do it *clearely*, and not in darkenes, and ignorance, *iustly*, and not out of malice and perversnes, and that they haue this knowledg and conceipt of the whole world, is as vastly false as the world is wyde: neyther can he name any Countrey of whome the

Iesuits

Iesuits haue such knowledg, nor any Iesuit that doth in-
certayne such a thought. So that you see clearely I had
reason to tearme his first kind of argument, deduced from
our confession, *impudent lying*: which howsoeuer it may make
some impression in poore ignorant soules to abhorre and
detest vs, as though we did both know and confesse the
Church of Rome to be the Whore of Babylon, and still adhere
vnto her: yet very few I thinke can be eyther so simple as
not to perceyue this vnconscionable proceeding, or so con-
flicientes, as not to detest it. *Brightman M. Crashaws* (c) brother (c) So he
celleth vs a reuelation out of the Reuelations, that (d) the tearmeth
man that shall discouer Antichrist, is to be an obscure, and Brownists
contemptible fellow: which if it be true, I see not why M. p. 33.
Crashaw may not be the man. For if basenes can make one (d) in A-
at such an office, and the basest sinne that is not pardona- pocalypsi
ble in a slaue, can make one base, I might prefer M. *Crashaw* Apocalyp-
for that office before any other I know of their Church, ex- seos,
cept he can shew some other that can, and will tell more
base, and vile vntruths then these are. And thus much for
his first kind of arguments.

13. Let vs come to the second, to wit, his ignorant
babbling, & consider his argument to proue the Church of
Rome Babylon, deduced from the text of the Reuelatiōs, which
he saith is notable, and doth ineuitably conclude. For the (e) *Reuel.*
text saith, that mysticall Babylon (e) is the Citty, seated on the 17. 9.
seauen hills, that she is (f) the Citty that raygneth ouer the Kingdomes (f) *ibid.*
of the earth, which notes can agree to no other Church or v. 18.
Citty besides the Roman. If you say that Rome anciently
stood on seauen hills, but now is shrunke into the playne of
Campo-Martio, M. *Crashaw* hath a reply at his tongues end.
Though this be true (saith he) yet diuers Churches, and places stand on
those hills, in which the Pope (whom paying vs aforehand, he
calleth Antichrist) doth exercise his authority, namely in the Lateran
Church, and Pallace. Thus doth the Minister bable, and dis-
course in good earnest, seeking to proue that *Constantine* the
first and most Christian Emperour, and other noble, and pi-
ous Romans in the purest tymes of Christianity, had small
foresight of things, who thinking to make Rome seeme glo-
riously

Marke
this.

riously Christian, by setting vp Crosses, buylding many Churches vnto Christ, rayfing diuers monuments & statey tombes for the reliques of Martyrs on the top of the seauent hills, affoorded an argument vnto *M. Crashaw* to proue her to be mysticall *Babylon*, and the Strumpet of Antichrist; which in truth is the only argument that causeth him to lay these reproaches vpon her. For if *Rome* should to morrow call downe the Crosses, beat downe the Churches of Christ that stand on her hills, flyng the Reliques of Martyrs, and other deare pledges of Saints into *Tybur*, I dare say, in *M. Crashawes* judgment she should be the whore of *Babylon* no longer, but straight be styled a glorious Church of Christ; so cleare a thing it is, that the glory of Christ and his blessed Saints shynig on the top of her mountaines inrageth the man against her; which monuments of Christs glory, especially the *Lateran Church* maketh his eyes water for sorrow, and his lips open into complaints, that in the *Lateran Church* haue by

(*) Vsq;
adeo enim
contra ve-
tustā pul-
chritudi-
nem Sarā
non inue-
nit quid
nouitia
deformi-
tas menti-
atur, vt
tot Episco-
porum,
gloriosorū
Catholi-
corū con-
sensum de
blasphē-
mia crimi-
netur.

*Aug. l. 3.
cont. Iulian.
c. 17.*

held by seuerall Popes some three and thirty Prouinciall or Nationall Councils, and fīue Generall; all, or the most part of them, to establish Antichrists throne, (*) that is, confirme the Primacy of the Roman Bishop, which must needs be the Seat of Antichrist, if any man be so mad, as to belieue the bare word of a Bachelour, before so many Councils, some Generall, some Nationall, which he doth confesse to stand against him, of which some were held in the tyme of the confessed purity of the Roman Church, some not long after the very tyme of the Apostles. Loe how learnedly this Minister discourseth. Doth he not inuitably conclude? Yea doubtles his owne folly, & want of iudgment, to allage against himselfe, so many Councils, so many Senats of learned Prelates & Doctours, not of one Kingdome, but of the whole Christian world, that liued successiuelly almost in all ages since Christ, and then thinke to blow them away with this weake pufte of pryde, they all, or most of them did establish the Kingdome of Antichrist.

14. Concerning the two Canons of the *Lateran Council* vnder *Innocent* the third, the first about *Transubstantiation*, the second of the Popes Authority to depose hereticall Princes, which he tearmeth the most heynous, and horrible that euer were before.

before, he doth notably discover his owne skirts therin, his want of learning in the one, and want of iudgment in the other. For *Transubstantiation* was no new poynt of doctrine defined by that Councell, but belieued vniuersally of the Church many hundred yeares before, as (g) *Bellarmino* clearly sheweth, and Protestants themselves graunt, as you may see proued at large in the learned Treatise of the Protestants (h) *Apology for the Roman Church*. And when other euidences fayled, the words of Doctour (i) *Humphrey* might suffice to put the matter out of doubt, who doth affirme that *Augustine* our Apostle (who was many hundred (k) yeares before that *Lateran* (l) Councell) brought *Transubstantiation* into England. For without question neither did he bring other doctrine then that he had learned in Rome, nor Rome then teach different doctrine from the rest of the world.

As for the second, to wit, the Bachelours lack of wit, in saying and vrging, that the Popes authority to depose hereticall Princes, was defined in the foresaid Councell, I will not discusse, whether it were so, or not: this I am sure, that therein very rashly he goeth against the streame of his owne Doctours, and against his Maiesty also, who tooke his pen in hand to proue that the Oath of Allegiance against this power of the Pope doth ouerthrow no point of doctrine, as yet defined by the Roman Church, and namely by this (m) *Lateran* Councell. And in truth what man of iudgment defending Princes immunity from this power, could say otherwise? For though the Pope had not such authority from Christ, yet this very act of the Councell, wherat were present the chiefe (n) Pastours both of the Latyn and Greeke Church, the Legates of the (o) Emperours, and of (p) all Christian Princes, might haue sufficed to bestow this temporall authority on him, seeing temporall authority may be giuen by the consent of the whole Christian world (as all graunt) Christian Princes yielding their free assent therunto, and allowing the Canon, and decree of the Councell. What an ouerture against the pretended immunity of Princes, were such a Canon of the Councell, which this Bachelor doth so constantly auouch to haue bene made therin,

(g) *Bellarmino* l. 3. de Euchar. c. 20.

(h) *Prot. Apol. tra.* 1. fol. 3. subd. 2.

(i) *Iesuitif.* 2. p. 627.

(k) In the yeare 599.

(l) In the yeare 1215.

(m) *Apol. pro Iuramento fidelitatis* pag. 52.

(n) Two Patriarks & the Legates of the other two. 412. Bishops.

(o) *Grecia & Roma.*

(p) Of France, England, Hungary, Hierusalē, Cypr⁹, Aragonia, Sicilie &c.

vide *Bin. rom. 3. Concil. p. 2. pag.* 1466.

out of want of iudgment, giuing them iust cause of offence, whom he most desireth to please, deferring the reward, that, that witleffe beast had, that sawned vnmanly on his maister.

Iesuits
Ghospell
p. 78. 79.

Vayne
babling a-
bout the
number
of the
beast.

15. Another argument in this babling kind to proue the Church of Rome, Babylon, he hath in his Iesuits Ghospell, deduced from the number of the beast, or of the name of Antichrist, which is 666. which he will proue to be included in the title which the Pope doth most glory in. He bringeth two examples, or two such titles, whereof the first is, *Dux Cleri*, which title neither Catholicks vse to giue to the Pope (and the Bachelour doth ridiculously, or maliciously English it, *vnuerfall Bishop*, or *Pastor of Pastors*, as all that vnderstand latyn do see, for it only signifyeth the captaine or chiefe of the Clergy, which is no Antichristian title) neither doe I thinke the Lord of *Canterbury* would be angry at such a title, nor the Bachelour dare deny to be his due, though the name of Antichrist, and number of the beast must needs goe with it, as he saith.

Iesuits
Ghospell
p. 80.

The second title is, *Generalis Dei Vicarius in terris*, Gods generall Vicar on earth: which name he will haue include the number of the beast, and to be the marke of Antichrist, wherein he doth offer more wrong to Kinges, and temporall Princes then vnto the Pope. For the Pope is not ordinarily stiled by vs, *Gods Vicar*, but, *Christs Vicar*, as all know: neither can the Minister find this title of Gods Generall Vicar giuen the Pope by any Catholicke: neither can it be an Antichristian title, which doth sound of subiection vnto God, which Antichrist shall refuse, extolling himselfe aboue all that is called God. But to our answer: that the Pope is called *Christs Vicar*, not *Gods*, the Bachelour doth reply, vttering another horrible vnruth, that the Pope holds himselfe *Christs Vicar*, euen as Christ is God: and full little would he thanke him, that holds him to be *Christs Vicar* only as he is a man. Thus doth this fellow bable he knoweth not what: for all Catholicks hold the Pope to be *Christs Vicar*, and to haue his office as he was man, not as he was God: and euen those whom Protestants thinke the Pope hath most reason to be behoul-
ding

ding vnto for the defence of his power, doe most clearly
teach it. Who more famous in this kind, then Cardinall (9)
Bellarmine? let him speake for the rest.

(9) Lib. 5.
de Rom.

Dicimus igitur Papam habere illud officium &c. VVe say then the
Pope hath that office that Christ had, as he liued vpon earth as a man. For
we doe not giue vnto the Pope those offices which Christ hath as he is God,

Pent. cap.

4. §. Sed.

iam.

or as he is a glorious, and immortal man, but these only which he had as
a mortall man &c. Adde also, that the Pope hath not all power that

Christ had as mortall man: for he, because he was God and man, had a
certayne power which they call of excellency, by which he was superiour

How the

Pope is

Christs

Vicar.

vnto both Christians and Infidells, but to the Pope he committed his sheep
only, that is, his faithfull. Moreouer Christ could institute Sacraments,

and doe myracles by his owne authority, which the Pope cannot. Also he
could absolue from sinne out of the Sacraments (that is, without gi-

uing any Sacrament, by his absolute power) which the Pope can-

not. So that to the Pope he did only impart that power that could agree
with a meere mortall man, and was necessary for the gouernment of the

Church. Thus Bellarmine. By which you see, how notoriou-
ly the Bachelour doth bely, and flounder our doctrine,

that we make the Pope Christs Vicar, euen as he was God.

16. And that he may the better see the vanity of this
babbling argumēt deduced from titles cōtayning the number

of the beast; let vs beat this bable about his owne cares, or
(which will as much grieue him) his Father *Luthers*, pro-

uing him to be Antichrist and the number of the name of
the beast inuolued in those names he did most glory in. For

what title or name more proper vnto *Luther*, then the immor-

tal enemy of popish pardons, against which he began to preach,
and dyed in a deadly hatred of them, leauing the same here-

ditary to his cursed stock, whereof this Bachelour doth
boast. Now to proclayme *Luthers* shame to all the world

pag. 103.

the number of the beast is in this name, without adding, altering,
or any straying, as he shall find that will reckon:

Indulgentia Pontificia hostis aternus.

1. 500. 5. 50.

1.

1. 1. 100. 1.

1.

5.

The totall.

666.

Moreouer in what did *Luther* glory more, then in the

K 3

title

(r) Tom.
4. præfat.
in Ion. Il-
lud iustifi-
cationis &
remissionis
peccatorū
&c. quod
est Christi-
anæ doctri-
næ ita tra-
ctauit, vt
gloriarī cū
Paulo &c.

title of the Preacher of iustification by sayth only; which point of doctrine, he dareth brag, that he did singularly (r) illustrate which as it is a Seminary of sinfull life, preparing in truth the way to Antichrist more then any other; so likewise can not he haue the title of Preacher therof, but he must also haue the number of the Beast ingrauen in his forehead, that he that runnes, may read it:

Præco Iustitiæ solius fidei.

100. 1. 5. 1. 1. 50. 1. 5. 1. 500. 1.

The totall, 666.

And this may suffice for answere of the Bachelours babling arguments.

pag. 78.

17. Now remayneth the third kind, which is rayling, his laying sinnes to our charge without any prooffe. In his Iesuits Ghospell he saith: what is spirituall Babylon, but the Kingdome of sinne and Sathan, of impiety, Idolatry, blasphemy, prophanesse, and where is that, as in Popery? where to be found so fully, as in the bowells of the Popish state? Thus he declaymeth in a vatinian veyne, without any word or filiable of prooffe. But to his questions, I answer, that if Babylon be the Kingdome of sinne, and Sathan the same is no where found so fully as in the Protestant Church, euen as themselues confesse, whose Professours (s) Iacob. Andr. conc. 4. in c. 11. Luc. (t) Vix decim⁹ quifq; eorum qui Euan-gelio no-mē dede-runt, fidei puritatem ad extre-num reti-nent. A magistris licentiæ delusi prophanesunt. Calvin. in 2. Petr. 2.

(u) Præclarum quidem zelum simulant: si tamen intus excutias, reperies plenos esse perfidia &c. Calvin. præl. in Dan. c. 11. v. 34.

(x) Septiceps Diabolus inuasit, & deteriores effecit, quàm in Papatu. Præf. in postillam Ecclesiast.

man Church, which they cannot deny to be their mother, to find Babylon in her belly, hauing the kingdome of sinne and Sathan, and of the seauen headed beast, or monster, as they confesse in their owne bowels?

18. Another example of his rayling is in this Sermon, against the Rhemists distinction, that heathenish Rome was Babylon, not Christian Rome which now is. To which he shapeth vs a short answere. I answered briefly (saith he) if heathenish Rome be Babylon in regard of her sinfulness, and persecution of the saints, then this Rome is Babylon also, seeing in her sinfull abominations, and cruell persecutions, she is nothing inferiour to old heathenish Rome, as may be easily proued, and shewed at large, if this time and place required it, as hath bene already shewed by diuers learned writers, and in good part confessed by many of their owne. Thus he taketh vs vp short, seeking to proue by rayling what by reason he cannot euince, not cyting so much as one author, eyther of ours, or his owne to confirme this enormous, and incredible asseueration.

pag. 41. 42

(y) Tam certò Romanum Pontificē esse magnum illū Antichristū quā Deum esse in Cælis. Powel. p. 2.

I know he might haue cited one like himself whom perchance he meant, Gabriel Powell, the sonne of Dauid, and the Goliath that with a proud challenge defieth the army of the liuing God, who hath written a long rayling Treatise of that argument, in the forhead of which booke, he placeth this vncircumcised blasphemy: I (y) beleue the Pope to be Antichrist, as certainly as there is a God: a faire marke for the sling of Dauid to ayme at, with stones taken from the cleare booke of holy Scripture, as some Catholikes haue done, and his Majesty also, who teaching this to be at the most but a conjecture, hit this Goliath on the forehead, laying him groueling on the ground, as an Atheist without any God. And that he is so in very deed, it may appeare by this (*) example, that hauing taught it to be a dream, and a fable, that the tyme of Antichrists persecution shalbe (z) short, which seemeth the expresse words of Christ, saying: Those dayes shalbe made short for the (a) elect, and were not those dayes shortened, no flesh should be saued, which he (b) confesseth that Christ spake of Antichrists persecution: yet doth he not shew, nor endeavour to shew how they may be true in his doctrine, leauing thē to be thought an old

(†) Premo-nitory epistle pag. 51. an obscure point. A conjecture. pag. 106. (*) Powel. l. 1. de Antichrist. c. 34. n. 24.

(z) Diurnitatis circumstantiam infallibiliter includit. (a) Matt. 24. 22. (b) lib. 1. c. 4. n. 20.

(c) So doth he call the doctrine of Catholikes, that Antichrist shall raigñ but 3. yeares & a halfe, though the same be taught by most anciēt Fathers and expressed in Scripture, both by yeares moneths and daies.

* Turcisme.

(d) *Matth.* 5. 15.

(e) *Esay.* 60. 3.

(f) *Luc.* 22. 32.

(g) *cap.* 2. v. 2.

(h) *cap.* 4. v. 1.

an old wiues tale, or a (c) monkes dreame. And is not this playne Atheisme in a Professor of Christianity, thus grossely to abuse Christ, whom he doth no more belieue (I dare say) to be God, then the Pope to be Antichrist; believing both a like, vpon a fancy, which may change with the moone, and vnto the * moone? Such authours as these bearing so litle respect vnto Christ, M. Crashaw might haue brought, which dare affirme whatsoeuer they can imagine odious against vs, thinking proofes needles, as himself doth in this place, to proue the Church of Rome to be Babylon, though this be the foundation of his Sermon, which is like to be sound and sure, hauing a heape of slaunders stoutly pronounced without any prooffe, for the ground thereof.

19. But to shew yet more the vanity of his reasons: Why should any mislike the *Lateran* Sea, because it standeth on the highest of the *Roman* mountaynes, called *Calius*, as it were a *Celo*? or the Church of *Rome*, because seated on the seauen Imperiall hills? Whereas if you consult with Scriptures they seeme to point and direct vs vnto such a Church. Christ saith that his Church is *as a citty on the top of a mountayne which should neuer be (d) hidden: in the light whereof the Prophet (e) foretold, that Kinges, and Princes, and Nations should walke, as* it were describing the Church of *Rome*, to whose authority the greatest Nations, and Monarchs of the world haue submitted themselues, in which Christ placed the faith of *Peter*, as a light, with a promise that the same should neuer (f) fayle, to confirme his brethren, and direct them the right way to heauen; which directiue light, though in other Seas, yet neuer in his vnto this day fayled, by defining or cōmanding any thing to be beleued of Gods Church that was an error. The Prophets (g) *Esay*, and (h) *Micheas* also moued both by the same Spirit of God, in the very same wordes describe the Church of Christ placed on the top of mountains, hauing the Nations, and Kingdomes of the earth subiect to it. In the latter dayes the mountayne of the house of our Lord (that is the Church of Christ) shalbe exalted, and placed on the top of mountaynes, and Nations shall flow vnto it, and many people shall come saying; Let vs ascend vnto the mountaine of our Lord, and vnto the house

of our God. These marks the Prophets assigne of the Church of Christ, which *M. Crashaw* shooting wide of his mark, would haue to be the marks of the Sea of *Antichrist*, and vpon this ruinous foundation without further prooffe beginneth to build, and turne the wordes of his text against the Church of *Rome*, *Ve would haue cured Babel*.

20. VVhich he doth particularly apply as spoken of the great charity of English Protestants towards Catholicks here, whom these godly Israelites being forsooth banished their country, led captiue, kept in prison, who *mourne vpon the bankes of Babylon*, sighing out *Geneua* psalmes by the *Thames* side, who hauing hung their harpes, and lutes, and instruments of mirth on willow bowes, can neyther sing, nor laugh, nor banquet, nor daunce, nor be merry: these, he saith, seeke to heale the *Babylonians*, that is, Catholicks, which in *England* rule the sterne of the state, liue in mirth, ioy and merriment, & doe wonderfully afflict and prosecute the righteous soules of these good *Israelites*, that they are euen weary of their liues: this I say, is the ridiculous application of his text, which being most absurd without any prooffe of congruity therein, he makes the foundation of his long, and bitter inuectiue against vs.

The Bachelours ridiculous application of his text

21. You see he doth omit to proue, which is the hardest, most controuersed, and important point in his text, Whether that his Church is mysticall *Israel* that can heale the wounds of the *Roman*, & by which she must be healed, if she be wounded. For if she commit her self to euery sect that cryeth they will cure her, instead of healing her woundes, she shall rend her self into more peeces, then are countreyes in *Europe*, the different sects sprong from the roote of *Luthers* reuolt, being more then euer were the deuided tongues at *Babell*. She must become a *Lutheran* in *VVittemberge*, a *Zwinglian* at *Zurich*, a *Presbyterian* at *Geneua*, a *Parlamentarian* in *England*, an *Anabaptist* in *Holland*, an *Arian* in *Poland*, a *Trinitarian* in *Transilvania*, to omit diuers other lesser, and petty sects, which cry as stoutly as their Syres, *we would cure Babel*, who if they get her into their care, will neuer cease to mynce her into more partes and sects, till her religion, and piety vanish

Whether Protestants be mystical Israel.

into Tobacco smoke, or the proue an Atheist in the end. Now what is the leauen-headed monster, if this their multitude of Sects be not it? What shall we do to be ryd of this crying crew, of his barking Babel, and tumult of tongues?

(i) 1. Ioan. c. 4. What counsell would M. Crashaw and his fellowes giue vs Perchance he will bid vs follow S. Iohns advise, Try (i) whether they be of God: and S. Pauls: examine all (k) and choose what is good. This the Church of * Rome hath done. she hath tryed their spirits, and findeth them to be spirits of errour, pride, & contention, which cannot be of God. She hath examined what new faith they bring, & findeth whatsoeuer is differē from hers, is opposite eyther to Scripture, or the practise of the Primitiue Church, or the doctrine of ancient Fathers, or the receaued custome of many ages in Gods Church.

(*) In the Councell of Trent. 22. You will say, she hath not examined the matter well but how can she amend it? Or what greater care or diligence could she vse? She gathered together all her Bishops, and the most learned Phisitians she had, she fasted, prayed, and shed many teares: and to preuent complaints, and caualles that your phisick was sleightly reiectēd, she caused her learned Doctours to examine (†) many yeares together, conferring with the holy Ghost, that receipt: You cannot deny but the Fryer, Author of your reuolt, did learne by one (except you can assure vs of more) nights (l) cōference with the Diuell. Moreouer she made her Phisitians meet vpon the borders of those Countreys, where you did most cry (out of charity you say) that you would heale her, presuming you would performe in deed, what you had promised in words. She inuited you by louing letters, & earnest entreaties, promising, if you brought any thing worth the hearing, to intertaine you with honour, if otherwise, yet to dismisseyou without (m) harme. Could any proceeding be more Christian, or lesse obstinate, or more reasonable then this? Can you with any truth say, you would haue cured her, but she would not be cured? Seeing she inuited you to confer with her learned Phisitians, wherein she was wounded, and you refused to come. You pretend danger that you durst not venture: You had the Emperours, the Popes, the Councells

Warrant.

warrant. What greater security could the graunt, or you desire? You say we teach that faith giuen vnto heretikes may be broken by them that gaue it. Heerin you mistake, or else wilfully misconster our doctrine, as you may see proued in this Treatise afterward. That the Fathers of the Coucell of Constance brake their word to *John Husse*, is a cauill: they gaue him not their word, whose safe conduct he scorned, truiting to the Emperours Warrant. Wherefore it is apparent, these are but idle feares of a slouthfull man, that saith, *a Lion is in the way*, or else excuses of your cowardize, who knowing the weaknes of your cause, durst not appeare before that assembly of the learned of our Church. But suppose that your feare had bene iust, that you had reason to suspect the Coucell would breake their word: yet was there so little charity in your Church, that not one would vèture his life to heale vs, or at least, to make the world see the Councell was treacherous, and our Church incurable? Doe you remember what you say to the *Brownists*, that for feare of persecution fly from you, that had they true loue, and charity they would care for no danger, that might befall their body. *so they might heale your soules, and gayne them to God?* I hus you speake of charity, and teach *Brownists* their duty: and yet among so many cryers of your Church, that they would cure the Church of *Rome*, when she made offer to heare their counsell, not one durst openly shew his face; nor to saue our soules, venture his body into an imaginary danger. Why then doe you brag of your great charity, and longing desires to heale vs? Why do you make great boasts of little loue?

(n) *Prou.*
22. n. 13.

pag. 37.

23. And yet to stop your mouthes, and take away all cause of complaint, if any reason may content you, yet the Church of *Rome* dareth proceed further, & make you a more reasonable offer. You know (o) that triacle is not permitted so be made in any Citty without a councell, or general meeting of the learned Phisitians, and Apothecaries, it being a compound that hath diuers ingredients taken from Vipers, and venemous serpents; to seuer which healthfull drugs from the middest of poyson, requyret great skill, and is dangerous to be done without good aduise. The doctrine

(o) *Iesuit.*
Ghosp. 43.
It requy-
reth the
oueruiw-
ing eye of
the whole
Colledg of
Phisitians.

An offer
made vn-
to all Pro-
testants
that des-
cend of
Luther.

that now can heale Christendome, is a compound of the truth of Christiã doctrine, deuided into so many dangerous & viperous sects, discerning the good from bad, the truth frõ falshood, antiquity frõ nouelty, Christiãity frõ heresy: there being no sect so bad, that hath not some good; nor so false, but hath some truth, which you see & cõfesse cãnot be made but in a generall Councell. The Church of *Rome* hath gathered a Councell, hath made triacle, where truth is declared, heresy condemned, falsehood reiected. You like it not, you cry out against it. Let not our contentions be endlesse, let vs not still rot and rankle in deadly woundes of discord: you that are branches of *Luthers* reuolt, that cry against the Church of *Rome*, meete your selues in a generall Councell, ioyn together your heades in one truth, who haue beene a long while tyed together by the tayles in error; let vs haue a forme of faith, triacle of truth by your making. Can you desire a more reasonable offer? Some triacle we must haue to heale the diseale of discord for matters of faith, by which Christendome is brought into extreme danger. Either approue ours, or appoint better of your owne by common consent (for without common consent it must not be made.) If you will not do the one, nor can the other, who are incurable? Who haue iust cause to complayne, you or we, let the world iudge.

A pleasant
story de-
claring
Protestants
vanity
that brag
of healing
our
Church,
and can
not agree
vpon the
phisicke.

24. I remember I haue heard a pleasant story, which may serue to shew the vanity of these complainers, of a certayne towne which did vse to make great complaynts for want of rayne, not forbearing sometymes to touch Gods prouidence, as wanting in the care of their assayres. Whereupon a wise, and prudent man to shew them their folly, made them a promise to rayne them as much rayne as they would, so that meeting in the market place they would agree vpon the tyme, and the quantity thereof. Glad of the promise the people met, and began to consult about the matter, but there were almost as many different opinions as men: some would haue rayne in more quantity, some in lesse, some one weeke, some another; then about the day of the weeke, had there beene more dayes then seauen, that on-
ly

ly difference would haue had more heades then *Hydra*. Concerning the houre, the variety was greater, some would haue it in the night, others in the day; some in the morning, others in the euening; some would haue one good shewer, others rayne often, though not much at a tyme; and euery man stood so stiffly in his conceipt, that from consulting they fell to quarelling, and from quarelling were ready to come to blowes, and to water the market place with bloud, instead of getting water from heauen. The man that had made the promise standing by, laughed at their folly, and cryed vnto them, agree, and I will rayne. Doth not this story shew how impertinent the cryers of *Luthers* crew are, that from all parts of Europe in different tongues cry, they would cure the Church of *Rome*, euery one offering her his owne phisick, and condemning his fellowes as poison? If the *Roman* Church should agree to be healed by them, would they euer meet together and agree in one doctrine to heale her? No, neuer so long as Babel shall be Babel, neuer till *Hydra* cease to haue many heades, and returne againe to the vnity of the *Roman* Church.

Protestants will neuer agree about the phisicke that must heale the Church of Rome.

25. First they confesse (P) *they haue no ordinary meanes on their part, to assemble a Generall Councell, though that be the only meanes remayning euer to assuage their contentions: and as for extraordinary, and miraculous meanes, themselves graunt miracles are now out of date: by which you may ghesse in what a wofull and desperate case their Church is, who so brag of curing woundes. But suppose by some extraordinary great chance, their Bishops, & Presbyters, and other Prelates of their reuolted Cōgregations, brought from the northerne corners of Europe by the hayre of their head (as Abacuc was) should meet in a Councell, would they agree vpon one phisick to heale themselves and vs? would they heale ancient woundes, and not rather make new, and wider? I am content their owne Bishop, Doctor Bilson, inferiour in learning and experience in matters of their Church vnto few, prophesy of the euent of such a Synode, rather then my self, which he doth, saying: That (q) in such a case except their hartes do better agree, then their pennies, there would be more*

(p) Syr Edwin Sandes in his relation &c. fol. 8. 2. on the B. side.

(q) Si linguæ eorū ac calami,

pluribus certè opus erit pacis custodibus ad pugnas præueniendas, quàm librarijs ad decreta eorum perscribenda. *Bilson de perpetua Ecclesiæ Christi gubernat.*
c. 16. in fine libri.

need of officers to part their frays, then of Notaryes to write their actes. And would not the Babel and confusion of their Church (thinke you) be well healed in such a tumult? Would the blemishes of their faces, and want of fingers (which *M. Crashaw* will not much sticke to graunt in his Church) be notably taken away in that skirmish, in which those Bishops that should defend their heads from new woundes might be well thought wise serpents? What might the Church of *Rome* expect, were she present at such a fray? How would they cut of her fingers, and toes, her armes and legs, to make meate of them; for which feast the Bachelour saith (r) that he and his fellowes haue longed a great while, and

(r) In his
Epistle
dedicato-
ry to the
Princes
Highnes.

now at least hope shortly to be glutted therewith, to make her desolate, and eat her flesh (without salt or sugar, and euen raw) and then, burne her with fire. Are not these men notable Surgeons thinke you? Can any thing be eyther more ridiculous then their braggs, or more vniust then theyr complaints?

26. VVherfore seeing they will needs apply this text against the Church of *Rome*, that she is *Babylon*, that they are her healers, that she would not be healed, that therefore they must forsake her, will, or nill they, they must goe forward

(s) Gen.
11. v. 9.

in their misapplied text, *euery one into his owne Countrey* (as the buylders of *Babel*, their tongues being deuided, were disperfed vpon the face of the earth) some one way, some another into different Sects, for number, more then the Countreys of Europe, & more opposite then the foure corners of the world, where euery *Babylonian* may curse the Pope in his owne language, euery Heretike damne him in their owne Sect, euery cocke crow at him on his owne dunghill, euery Minister rayle at him in his owne pulpit, euery good fellow drink to his damnation in the tauerne neere vnto the Church, if not rather within it: but meet togeather all in one general Councell, make an end of their disorders, agree vpon the same
salue

salve or forme of faith in all points, this they will neuer do, so long as the foure coastes of the world shalbe opposit one to the other, nor euer so long as,

- (¹) *Frigida pugnant* (^u) *calidis* (^x) *humiditas* (^y) *siccis*,
(²) *Mollia cum* (^a) *duris* (^b) *sine pondere* (^c) *habentia pondus*.

Hoat thinges with cold, moisture with drought shall fight;

Soft thinges with hard, and heauy thinges with light.

Let *S. Augustine* (^d) conclude this Chapter, and what he sayd to the boasting *Manichees*, let vs say to *M. Craskaw*, and craking Ministers, *Redite in latebras vestras*, retorne into your holes, in which you lurked, like dorme-mice, so many ages before *Luther*. Seeke not to impayre the credit of that Church, that mayntained the name & credit of Christianity before you were knowne. The Church of him, who bringing a *soueraigne medicine* to heale the most corrupted manners, by miracles wonne authority, by authority gayned credit, by credit gathered a multitude, by multitudes got antiquity, by antiquity strenghtned the religion, which neither the fond vanity of heretikes by their fraudulent deuises, nor the ancient error of the Heathens by violent fury shall euer be able to ouerthrow: but You for number so few, for age such vpstarts, and for spirit so turbulent, and deuided one against the other, euery man may see, that you carry neyther credit, nor autherity with you.

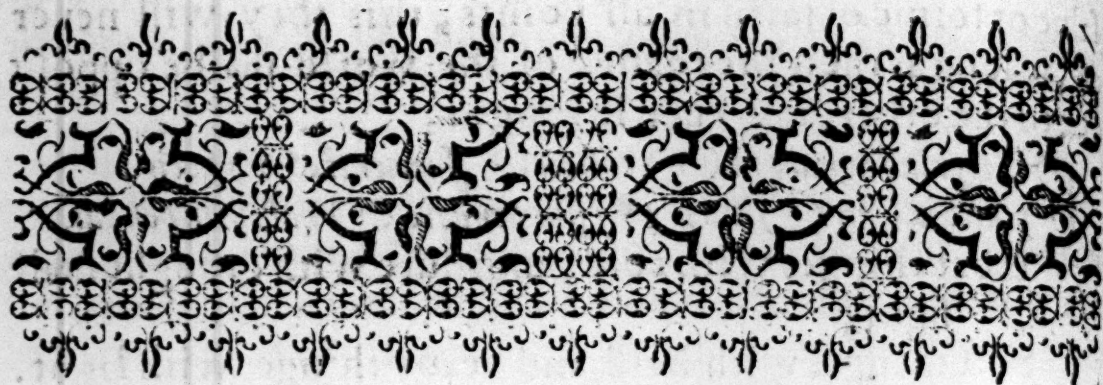
(t) Protestants
(u) with Puritans.
(x) Anabaptists
(y) with Arias. (z) Soft Lutherans
(a) with Rigid. (b) Sacramentaries which deny the Real presence (c) with Realists
(d) *Aug. de vtil. credend.*

c. 14.

Vos autē

& tam pauci, & tam turbulenti, & tam noui, nemini dubium est, quān nihil dignum auctoritate præferatis. *August. ibid.*

THE



THE SECOND CHAPTER,

L A Y I N G O P E N

*The wayne and ridiculous braggs of the Bachelour, of foure
salues very charitably applied by the Protestant
Church, to heale the woundes of the
Roman.*

The Ba-
chelours
4. salues
or plai-
sters.

pag. 45.



HE Bachelour hauing layd no better foundation of his Sermon then you haue heard, hauing brought no reasons at all to proue himself and his fellowes to be mysticall *Israell*, and such reason to proue the Church of *Rome* to be *Babylon*, as he might with more credit haue beene filēt: yet doth he goe forward in his fancy, and beginneth to build the first square of his *Babel*, which is in the prayse of his Churches charity, and of the excellent balmes, and salues by her applied to the woundes of *Rome*, to wit, these foure, *Instructions*, *Prayers*, *Examples*, *Lawes*; by which (he saith) the heauens haue seene, and the world will witnes with them they haue sought to heale *Babylon*: nay, such excellēt salues these are, & haue beene applyed by them with such admirable dexterity and skill, that (in his conceipt) seing we are not cured, he must needs pronounce vs incurable. This he preacheth very stoutly, and

and proueth so doughtily, that, I dare say, the iudicious Reader will be moued to laugh at, if not rather to pittie the misery, & beggery of his Church, whose Preachers for want of better subject of her praise, are forced to fly to triuiall stuffe, which euery hereticall Sect in the world doth brag of, and may with as good reason, as any this her Procter doth, or can alledge in her behalf, as will appeare by this short examination of them.

2. The first meanes then to heale our woundes which he braggeth of, is his Churches Instruction of vs, informing them *pag. 47* (saith he) in the truth, and discouering their errours both by holy Scripture, and the ancient Fathers of the best and purest tymes. Iewell, A Valiant, Fuke, Whitaker, Reynolds, Perkins, and many others who Vaunt. now sleep in Christ, haue left behind them such testimonies of this truth, as shall liue while the world lasteth, and neuer can be confuted, as appeares, in that they haue not dared to answer most of their bookes to this day. Thus he craketh: giuing vs for our salue a plaister of big brags without any prooffe. For that some of their bookes haue not bene answered to this day, the iudicious Reader will easily perceau the cause to be, that by authority they haue wronge the presse out of our handes, not permitting vs so much as a corner, where such weapons may be cast: and keep so carefully the portes, that no booke can passe, except it be almost inuifible: which though they know the world seeth; yet these ioylly Champions for want of greater Great vanity of English Ministers, proofes of their prowesse, blush not to brag of, euen in pulpit. But might it please his Excellent Maiesty to permit this booke-warre about Religion indifferently on both sides, so nothing be written that (otherwise) may offend the State, that we might beare weapons as openly as they; you should soone see the learned of our side, make M. Crashaw, and such Crakers that dare them now they haue nothing in their hands, pull their hornes into their shells. In other Countreyes we doe not heare Protestants brag so much of their vnanswerable bookes: in which kind of barrayle they haue bene so beaten, that now they seeme rather to trust, as they thinke, vnto stronger weapons.

3. But indeed, M. Crashaw, haue we bene such dastards
M in

in England, as you seeme to make vs? Haue we bene so beaten with your bookes, that one may iustly thinke we dare not meet you with such weapons in the field? Nay such hath bene the strength of our inuincible cause, that notwithstanding the great aduantage you haue had to write at your will, yet very few of your books that might seem to need answer, but haue returned vnto you with a full answer, and many in the height of their pride haue receyued such blowes, that their pen beaten out of their hand, they were glad to run to take a (a) Proclamation for their defence: vnto which shamefull shift M. Iewell, whom you make leader of your learned army, is knowne to haue bene dryuen by *Doctour Harding*. And with far greater reason might we brag of our *Hardings, Sanders, Allens, Bristowes, Reynolds, Parsons*, & others, who haue left behind them many excellent Monuments of our inuincible cause, some of which remayne vnanswered euen vnto this day. So that things duely considered, this book-victory you so much brag of, may seeme very doubtfull on your side, euen in the iudgment of any indifferent Protestant, though Authority hauing bound our hands, haue giuen you free leaue a long time to beat vs with your bookes at your pleasure, and afterwards sing your owne triumphes (as you doe now) in pulpit, prophesying (though you seeme neither Prophet, nor sonne of a Prophet) that *your writers workes shall lyue while the world lasteth*: which I must confesse seemeth scarce credible vnto me, hauing read in Storyes, that many greater lakes of water (to which *S. Augustine* (b) compareth heretikes) falling from proud hills, haue for a tyme ouerrun weake, and ignorant people in more violent manner, yet haue dried away within few yeares, the corne of Catholike doctrine growing where that inundation had rained.

4. But you must expect from this Bachelour no better proofes of what he saith, then big words: and if the former be not big inough, he openeth his mouth yet wyder into the prayse of his later wryters. If I may giue (saith he) *my iudgment* (& who can hold a man of his iudgment from speaking?) of these dayes, the skirts of the Romish VVhore were neuer better discovered, her grossest absurdities, & foulest impieties neuer so clearly displayed, as they haue

(a) Jewels
vain chal-
leng who
hauing da
red catho-
likes to
answere
him, the
answere
was no
foouer
come out
but he got
the same
to be for-
bidden by
Procla-
mation.

(b) Non
nos terre-
at isti tor-
retes, mul-
tae haereses
iam emor-
tuae sunt, cu-
currerunt, in
riuis suis
decurrere.
runt, sicca-
ti sunt ri-
ui, nec e-
orum iam
memoria
reperitur.

In Psal. 56.
Psal. 44.

haue bene by Deuines of this present age. Thus he. This also you see is but a foolish florish in a foule phrase, that might better become her mouth, whose skirts he doth long to discouer, then a Preacher at the Crosse. For what Heretike or Sectary in the world (might he giue his iudgment, as this wiseman doth) would not vaunt of the writings of his Church, and preter their bookes before all other, as wonderfull salues to cure wounds? But if his Doctours be such great Surgeons, and so full of charity as he pretends; first I aske, why none of them durst appeare in the Councell of Trent, to conferre with our Surgeons, to which they were so inuited, that not only charity, but euen shame might haue moued them therunto? Secondly why do none of these learned troupes so full of charity go to Rome to instruct the Pope, & Cardinalls, & other Prelates, & Doctours of our Church, which were an enterprize worthy of their excellent charity, & learning, specially seeing diuers Catholike Priests come to venture their liues and liberty in England, to heale their wounds & soules, prouoking them to dispute euen in their owne Vniuersities? Thirdly if his Deuines be so great Champions, as he maketh them; why durst they neuer yield to a publike Disputation with vs for fourty yeares, & aboue, in the dayes of the late Queene? Whereas Catholikes did not feare to graunt the diuers such publike disputations (c) within the five yeares of Queene Maryes Raigne.

5. Finally I demaund their Surgeons, and salues being so excellent, what is the cause the body of their Church is, and euer hath bene full of woundes, or rather rent, and torne in many peeces; whereas the Catholicke Church which they accuse as mortally wounded, is vnited in peace, and vntie of doctrine, hauing soueraigne salues of instruction to heale any wound of discord or errour that may grow in her body? whereof Syr Edwin Sandes knowne to be zealous against vs, writeth in this sort, relating what he found experimentally in his trauayles. (d) The papist (saith he) hath the Pope, as a common Father, aduiser, and conductor to reconcile their differences, to decide their dissensions, draw their religion by consent of Councells into vntie: whereas on the contrary side, Protestants are seue-

(c) Fox giueth testimony hereof in his *Acts & Monuments*: one in Paules Church for six dayes. p. 905 at Oxford. 931. Againe at Oxford, pag. 1411.

(d) His relation &c. fol. 82. on the B. side.

red, or rather scattered troupes, ech drawing aduerse way, without
 Mark this any meanes to pacify their quarrells: no Patriarch, one, or moe, to haue a
 speech M. common Superintendency, or care of their Churches, for correspondency
 Crashaw. or vnity; no ordinary way to assemble a generall Councell, the only hope
 remayning euer to assuage their contentions. Thus this Protestant
 writeth of the remediless woundes and dissensions of their
 Church, and of the peace and vnity of ours; and that which
 is chiefest, of the balme, or salue, or meanes to keepe and
 conserue the same amongst vs, which Protestants want, and
 euer will want; and the woundes of their discord like to
 rot, and rancle more and more for want thereof. Which
 consideration should make euery Christian detest the salue
 and balme of Bookes which M. Crashaw doth present to cure
 vs; the scope, & drift of which writings is, that forsaking
 the authority of Gods Church and generall Councells for
 many ages, we reforme and refine our selues by Scripture vn-
 derstood as we thinke best, or as such writers shall make vs
 conceaue, which is the very sounge of discord, and endles
 debate. Wherefore with more reason might we proclayme
 our salues, which euen our enemyes are forced to admire,
 and say with the Prophet: (e) *Is there not balme in Galaad? Is
 there not a Phisitian there? VVhy then is not the wound of my people reco-
 uered? What more soueraigne balme to heale discord, and
 dissention then the doctrine taught and decreed by Generall
 Councells? What Phisitian more excellent, or more to be
 desired of Christians, then a common Father, aduiser, and
 directer to decide their differences, to compound their iar-
 res, to keepe them being dispersed ouer the world in the
 vnity of the same faith? Why then do so many Protestant
 Countrys remayne vnhealed? Why doe they still rancle in
 dissention and discord betwixt themselves? Why do they
 not repayre vnto Galaad, where they may be healed, where
 they confesse such a Phisitian, and soueraigne salues to be
 found, and out of which they haue no hope to find them in
 any other?*

(e) Hier.
 3. v. 22.

How
 great the
 wounds
 of the
 Protestants
 discords
 are.

6. M. Crashaw will perchance say, that these woundes
 are not deadly; they are not in the head, or hart; nor such as
 may endanger life, though they doe somewhat blemish her beauty

as one (saith he) may haue a hart sound, and strong, and yet haue (f) *Histo.*
 a blemish in the face, or want of a finger. But if we looke into *Sacram.*
 the practises, and writings, which in their Churches an *part. 2.*
 immortall and implacable hatred betwixt them for matter (g) *Iodocus*
 of religion, hath brought forth, you shall find that in their *Coccius in*
 practises they do not only blemish faces, but also seeke to *his The-*
 stab ech other into the hart; and in their writings not only *saur⁹ &c.*
 with sharp penknives of short Treatises, cut off toes, or fin- *Tom. 2.*
 gers, but also with big bookes beat out ech others braynes; *Prot. Apo.*
 damning themselues as Heretikes vnto hell mutually, not *in the end.*
 cursing, as we may charitably expound, but prophesying (h) *Luther,*
 rather what wilbe their seuerall ends: and I feare though *Illyricus,*
 in other things they be false, yet in this they will proue *Chemnitz⁹.*
 out too true Prophets. Which war betwixt them doth ap- *and others.*
 peare both by the Catalogue of their bookes which they *See Chem.*
 haue written one against another, set downe by (f) *enchorid. p.*
 a Protestant, and (g) others; as also by the yearly Martsof *63. &*
Frankford, in which, store of such bookes wherewith they *exam. Cōc.*
 wound ech other mortally, neuer want: disagreeing in *Trid. part.*
 points most essentiall (and not in sleight matters only) as *1 p. 55.*
 about Scriptures, whether the Epistles of *Iames*, of *Iude*, the *(i) See Ed-*
 second of *Peter*, the second and third of *Iohn*, the Epistle to *kandus his*
 the *Hebrewes*, the Apocalyps be authentically or no: which *enchoridion*
 not some few, but whole Churches, and the chiefest (h) *of Contro.*
 pillars of Protestancy deny: about Christs Incarnation, a- *betwene*
 bout the blessed Trinity, and such like (i) points, in which, *Protestant*
 errors and heresies must needs passe to the hart of any *Churches.*
 Religion. (k) *Hof-*
 pin. p. 2.
 Sacram. Hi-
 stor. fol.
 127. p. 2.

7. As for their practises, read the second part of *Hof-*
pinians Sacramētary Story, which I haue of late perused with *fol. 227.*
 great admiration to see how their Churches doe wound & *fol. 389.*
 teare ech other in peeces for religion; who to poore people (l) 383.
 that know not these things, dare auouch their iarres to be (m) *Hof-*
 tryfles. There you may behould how they banish ech other *spin. 393.*
 by publike (k) Proclamation, prohibiting the sale, & rea- (n) *Hof-*
 ding of ech others (l) books, cast ech other into (m) prison, *spin. fol.*
 not permitting common hospitality to those of the aduerse *399. Cōrad.*
 part passing by their (n) Townes; rise in armes, & fight *Schlusselb.*
 one *inb Catal.*
Har. l. 13.
pag. 828.

one against another for (o) Religion : finally mangling the
 very dead (P) corles of the contrary faction, not graunting
 (o) Hospin fol. 395. (q) sepulture, as vnto Christians, in their Churches. Now,
 Ofiād. epit. M. Crashaw, are these woundes in the heele, and not in the
 centur. 16. hart? in the finger, and not in the head? Are these sister-
 p. 735. Churches, that do thus not onely byte and scratch (which
 (p) Hospin fol 395. might be pardoned vnto their weake sexe, and would per-
 (q) Hosp. chance hurt but face & finger) but also cruelly cut ech other
 ibid. in pieces for Religion, damning ech other to hell in words,
 and lending them selues thither mutually with their swords.
 Are not these deadly woundes, & euen those woundes, whereof
 all heresies in former times haue euer bled vnto the death?
 If you know not this point of spirituall surgery, your Fa-
 ther Luther can teach you it, who saith, that * Heretikes neuer
 at any tyme haue bene ouercome by force or subtilty, but by mutuall dissen-
 tion : neyther doth Christ fight with them o.berwise, then with a spirit
 of gyddines, and disagreement. Thus Luther. Now, M. Crashaw
 either heale this deadly & desperate wound in your Church,
 if you be able, or else if you be wise, neuer brag of your Sur-
 geons, and salues hereafter.
 &c. Tom. 8. But let vs see whether there be any vertue in the se-
 cond salue, or meanes to h.ale vs, which M. Crashaw and his
 Church, as he saith, hath layd to our woundes. This is their
 deuout Prayers for our conuersion, whereof the Minister
 braggeth in very good earnest, though most ridiculously, as
 you shall see, saying: that they haue the testimony of a good consci-
 ence, that they pray for vs dayly, yea continually, publkely and priuately
 euery where ouer the world (all of their Church, that vse to pray for them-
 selues.) Which last parenthesis warily put in by him, I feare
 will depriue vs of a great deale of good prayers; that excep-
 tion reaching far, and wyde in their Church, not only to
 the swearers, swaggerers, and swas-bucklers therof, but al-
 so vnto their purest Preachers, and good men of God. For
 (to omit others) of Iacobus Andreas a man of great credit in
 their Church, as much honoured, and famous in Germany,
 as euer was Calvin or Beza in Geneva, Chauncellour of the V-
 niuersitie of (r) Tubinga, of whole zeale against the Pope they
 giue this testimony, that (s) concionibus suis grauit in Antichri-
 stum

Stum Romanū est inuectus, multas Ecclesias pie reformauit. In his sermons he did bitterly inueigh against the Roman Antichrist, and piously reforme many Churches. Of this great Preacher of the Ghospell, & re-former of Churches, a (t) Protestant that liued very much with him, doth affirme, that he could neuer see, nor heare, nor by any probable coniecture gather, *quod vel cubitum iurus, vel de lecto surrecturus, aut orationem Dominicam recitauerit, aut vllam Dei mentionem fecerit:* (u) that going to bed, or rising from thence, he did neuer so much as say the Lords prayer, or had any remembrance at all of God. What may we thinke of the reformed Churches, whose Reformer was so deuout? How piously did he teach them to pray for the Pope, that was so slack and slouthfull to pray for himselfe? And yet did he preach against the Roman Antichrist as zealously as M. Crashaw, spake of godlynes no lesse hypocritically, reformed Churches more successiuelly then euer he is like to do: which example may giue vs iust cause to doubt, whether such earnest declaymers against the Pope, and busy searchers into wounds, euer pray for themselues or no. So that this continuall praying for vs by Protestants, euery where ouer the world, seemeth a very incredible paradoxe, and I do thinke most Protestants that should practise the same, were it true, doe somewhat wonder to see it in print.

(t) Nicolas
Seluecer .
(u) Hospi-
nian. p. 2.
Histor.
Sacram.
fol. 389.

9. The Bachelour goeth forward to set out the pompe of his praying Church, with more magnificent words. This our diligence (saith he) so shamed them (Catholikes) for their negligence in the same, that foure yeares agoe they published at Rome a forme of Letany, and publike prayer, for the peruerting of the Realmes of England and Scotland to Popery. Thus he. But if you aske me what valiant exployts, I euer heard the Protestant Church to haue performed by praying, that may iustly make the Church of Rome so much ashamed; or vpon what shew, or colour of truth the Bachelour speaketh such strange thinges in so confident manner, I plainly confesse, I know not, but must leaue you to Oedipus for an answer; neyther can I imagine vpon what ground he may iustly thinke, that we take Ministers to be such men of deuotion, who haue settled a contrary conceipt of them, in which we are daily more & more confirmed, that they do more trouble the world with praying.

(x) prating, then the heauens with praying. VVe know the doctrine of their primitiue Church taught by their Protaplast Conferce Luther (y) is, that he that hath the true knowledg of himself, shalbe jauched at Hampton court. though he drinke nothing but malmesey, and lye continually in a bed of roses, and say not so much as one prayer: which is excellent diuinity I confesse to make men take many sweet nappes of contemplation in soft beds, and to pray feruently in a tauerne, till they be depriued of their senses by deuotion to a cup of malmesey.

10. And yet I would not doubt but their prayers might be heard to Rome from England, were M. Crashaws Church such as he describeth it in his *New-yeares-gift to Virginia*, where to animate and encourage them that were to vndertake that journey, he saith, that so many millions of soules would dayly pray, and send vp a stronge cry for their prosperous voyage, that he nothing doubted of the successe, but what old holy Ambrose biberet, & said of yonge Augustine, for whom his mother so weeped: A sonne of such teares cannot perish, he durst apply vnto Virginia, for which the Protestant Church prayed, that, *Populus tantum precum perire non potest*, the people that hath so many a good prayer could not possibly perish. For in truth a Church consisting of so many millions that they might not be numbered, was like to haue such sighes & teares as Poets faygne the God *Saturnus* to haue, whose sighes are stormes of wynd, and teares seas of water. So that the *Virginian* voyagers tossed with a storme of sighes, raysed by their owne Church, came to be drowned in that sea of teares, in which *Virginia* should haue beene christened. VWas not this stoutly prayed thinke you? VWas it not an heroicall act of prayer? Had not M. Crashaw reason to say with the Poet — *habeat iam Roma pudorem*: let Rome be ashamed, that she cannot sigh out such stormes? But rather let *England* blush to set out in print such ridiculous bragg.

11. But if these thinges do not yet conuince, M. Crashaw bringeth a third argument of his Churches charity in praying for vs, which he termeth *very obseruable*, to wit, that whereas the Pope on Maundy-Thursdai curseth Protestants pag. 6. 7. in Rome, they like meeke lambes the next Friday morning pray

pray for him, and his sect in all Churches and Chappells of this Kingdome, by prayer of their publicke liturgy, appointed of old, and continued by authority: which is (saith he) a testimony against them, that we are a Church of blessing, a blessed Church; and the Father of blessings blesse it more and more, and all that seeke the peace of it. Amen. Thus he.

But hauing perused the publick Liturgy of his blessed Church, I find no such blessed prayers, where eyther Pope or Papist is named, or may be iustly thought to be meant. I

find indeed a prayer where Pagans, Iewes, Turkes, and Hereticks are put together: but that they comprehend vs vnder any of these foure sects, we haue no cause to thinke, except they further by publick authority declare. For in good sadnes M. Crashaw tell vs, if we should thinke that you pray for vs vnder the name of Pagans, or Iewes, or Turkes, charging you to giue vs those vncharitable tearmes in your publick Liturgy, would not you thinke we do you wrong?

You will say, we are comprehended vnder the name of Hereticks: first, that is not the ordinary stile you giue vs, and in your writings you charge vs equally with all, or rather with Paganisme more then any other. Moreouer that publick authority doth not comprehend vs vnder the title of heretickes, euen in your owne iudgment, I will conuince out of your owne writings. For doe you not in your Iesuits Ghospell intreat the Parliament to declare by their publick authority, that we are hereticks? And to incite them thereunto, did not you write that long wiclesse inuectiue? What needed that labour, especially in the heat of midsummer moone, had we beene declared heretickes by publick authority in your Church, in your publick Liturgy long before, and as such prayed for publickly euery yeare in all your Churches, and Chappells of the Kingdome?

Catho-
licks haue
no cause
to thinke
the praied
for in the
English
Liturgy.

See the Co-
clusion of
his Iesuits
Ghospell.

12. So that it is cleare we are not put in your prayers by publick authority, but by your priuate courtesy: to shawes which, if we will stand to be seated, in which of these foure loue to the damned sects you please, we are like to be well placed, whose charity towards vs can find reasons to ranke vs in any sect, though neuer so damnable, not caring what you

Rome.

N

write,

write, so you may make vs seeme wicked. To make vs seeme
 (z) pag. 89. Pagans, you do not sticke to say, we worship Idols, we direct prayers not to Christ, but to a wodden (z) Crosse. To make vs seeme Iewes, you say, that Antichrist (who shalbe admitted as *Messias*) is the Bishop of Rome: neither would you blush to say for such a purpose, that which some of your
 (a) Powel Doctours (a) haue written, that Rome was the great City which Christ was crucified in, though euen children doe know the same to be false. To make vs seeme Heretikes, you
 l. r. de Antichristo. c. II. say we haue separated our selues from (b) Christ, though you can tell neither where, nor when, nor from what Church of Christ we euer parted, wherof we were once members. Finally what dare not you say of vs, that durst write of Iesuits, who are knowne to honour singularly the name of Iesus, and to haue carryed the sound therof to the furthest confines of the world, that they haue more disgraced his blood, then euer it was by Iew or Heretike, Turke or Atheist, Diuell or man,
 Iesuites Ghos. pag. 76. since the world began. Thus you rayle in some rithme, without any reason; and yet forsooth notwithstanding these great tokens of your little loue, you would haue vs remit the matter to your charity, to define vnder what title eyther of Pagans, Iewes, Turkes, Heretikes, Men, or Diuells, you doe vse to pray for vs in your Church.

13. But one thing moueth me much, that *M. Crashaw* saith, that this prayer is made in all Churches of this Kingdome, insinuating that out of England that prayer is not made in their more reformed Churches, which makes me more then suspect the prayer came originally from Rome, especially seeing he addeth, that it was appoynted of old. Old *M. Crashaw*? Look well to it, that it be not some prayer taken out of an old Missal, some skirt of the Romish VVhere, which you haue sworne to discover. Will you see, that I hit the nayle on the head, or rather the Minister on the noddle, who so much brags of a prayer, or rather a little particle of a prayer taken from that very Church which he reuileth, as wanting the charity shewed in it. Looke into our Missalls, both in the old and new, you shall find three prayers (besides many others) appoynted for good Friday, one for Pagans, another for Iewes,

Missal. Rq.
 in officio
 feria sextae
 hebdomadae
 Sanctae.

Iewes, a third for Heretikes: which *Babylonian Booke* such godly *Israēlites* as *M. Crashaw* comming to reforme their deuotion to a flesh dynner on Good friday, making the thinke the *Roman* morning-prayers ouer long, put Pagans, Iewes, Turkes, and Heretikes into one prayer, not so long as the shortest of our three, in which the Church imitating the charity of her dearest Spouse that day on the Crosse, prayeth for her greatest enemies. A smal particle of which deuotion found by *M. Crashaw* in his English Liturgy, did so rauish the man in the loue of his Church, that lifted vp to the third heauen, he bestoweth (as you haue heard) *blesing*, and *blesing*, and *blesing* vpon her, with an *Amen* in the end. O *M. Crashaw*, that you had grace to consider how blessed indeed you might be, did you receaue all the robes, and ornaments of the *Roman Churches* piety and deuotion, seeing one only little skirt or particle therof left by great chance in your reformed Church, makes you so proud, that you spread it abroad like her peacocks tayle, full of blessings, not looking down to her deformed feet, fugitiue from that very Church from whose larger example of louing her enemies, & praying for them, this poore peece of your piety is cut off, to adorne (if not rather patch) with a short shew of deuotion, your Communion-Booke.

14. Now about the Catholike Church, praying for the conuersion of Heretikes, though she seeke to make her charity in this point more knowne to God then the world, to heauen then earth, vnto Saints and Angells then mortall men, yet there want not arguments therof, which euen our enemies may see if they please to open their eyes. For in Indulgyes, and plenary Indulgences, which are vniuersally graunted to all, and very frequent with vs (as themselves complaine) is not euer one condition required of Catholikes to gaine them, that they pray for the conuersion of Heretikes? pag. 109. The like is of the graines the Pope graunteh (two cotypes of 112. which graunts the Bachelour hath inserted into his Sermon, vnmindfull of what here he bableth) where praying for Heretikes is expressely required by the Pope to gayne the pardon of his graynes, vsing that doctrine to their good,

which they most maligne, *not sucking siluer out of mens purses*, by granting pardons, as the Bachelour lyeth; but seeking to saue such wretched soules, as his is, that rayle on him, it the prayers of all Christendome may preuayle to that effect. And as for our priuate deuotions for the conuerſion of hereticks, especially our deare Countrey, our prayers, sacrifices, disciplynes, hayre clothes, and others pennances, with secret sighes, and teares in the eares of God, hauing more cause then these counterfeit Israëlites to weepe vpon the bankes of Babylon for the desolation of Syon, that is, of a most flourishing Church, that was once in our Countrey, now turned into a Congregation of carnall Ministers; of these, I say, and such like thinges we will not boast, as the Bachelour doth of his Churches poore deuotion; the Father that seeth in secret will doubtles reward them, and heare in the end the prayers of the poore, the sighes of the humble, the groanes of the fettered, restoring againe at the tyme his infinite Wisdom hath appointed, the buildings which these deformers of Christendome, rather then reformers haue cast downe in few yeares, but would neuer be able to repayre againe in many ages.

pag. 43. 15. The third manner of salues or meanes to heale vs, that these Surgeons doe brag of in their Church, are *their good examples, professing (to vse his owne wordes) and practising their owne religion daily in our sight*: where first we are not sure of M. Crashaw, whether he for his part professe his owne religion, and not rather the Kings religion in our sight, liking best of another religion in his hart. For he is thought of some that know him well, to preferre the *Lemon-lake* before Lambeth, which he was wont with his Puritan brethren to terme *Limbo-lake*, when that voice (*Crashaw, Crashaw, go to Geneva*) did ring strongly in his eares. And that the same affection doth still reigne in his hart, howsoeuer he seeketh to dissemble it in this Sermon, desirous (as he saith) *to iustify the state, much more then to honour truth*, doth sufficiently appeare, both by his bitter inuectiues against them that persecute the good men of God, bannish, and force them to fly the countrey, and also by his earnest coniuring his brethren

the Brownists, notwithstanding persecution, not to depart from England, but still continue, and labour to heale by their preaching, and draw more and more from Protestancy to their sect. If (saith he) they be healed already, why doe they not more seriously labour the bealing of others? They cannot but know there be many in our Church curable inough, if they could shew the need their bealing. VVhy then doe they not stay among vs to heale, and help vs? He is no good phisitian, that flies and forsakes his Patient. In this manner M. Crashaw coniureth them not to forsake their Patient, the Church of England, which may be well termed M. Crashawes Patient, seeing she could indure him so long time together, crying in pulpit till he was hoarse, plaistering, or rather pestering her eares with such intolerable fooleryes, as haue beene discovered, and as is this, to intreat sectaryes condemned by her to continue still in the country, and labour more seriously to draw men, from her vnto their sect.

16. Now as for the good examples, and practises of his Ghospell done in our sight, we know (c) their profession hath drawne many professed Nunnes out of their Cloysters to marry, a thing punishable with death by the most ancient Christian (d) lawes: but of any that by their perswasion haue left the world, forsaken the house of their parents, professed themselves Virgins to Christ, luyng chaste in body and mynd, as was the practise of Apostolicall tymes, we can not name so much as one. VVe are sure also that many Churches, Monasteryes, and holy places haue beene overthrowne and layd wast by their practise: whereas not any Monastery hath beene by them built; few places (if any) made sacred vnto Christ, and a rare bird is that Church or Hospitall, or Colledge in Christendome, that may call a Protestat her founder. As for Cathedrall Churches, the first Protestat that shall appeare in the world, may be thought wilbe the most stately, and sumptuous that euer was, seeing the foundations thereof haue bene aboue these fourescore yeares a laying, in half which tyme that famous (*) Temple of Salomon was built.

17. And will M. Crashaw be content that we enter into any of their Churches to see them practise their owne religion

(c) Luther.
Peter Martyr.
Bucer.
(d) Vide
Zozomen.

Histor. l. 6.
c. 3. Cod. l. 1.
de Episc. &
Cler.

Si quis,
non dicā
rapere, sed
attentare
tantum
iungendi
causa ma-
trimonij
sacratissi-
mas Vir-
gines au-
sus fuerit,
capitali
pœna feri-
atur.

(*) Six &
fourty
yeares.

Ioan. 2. v.
20.

(e) Si quis
videre vo-
let ingēte
turbā ne-
bulonum,
hominum
turbulen-
torum, fal-
laciū im-
postorum,
fœnerato-
rum, ciui-
tatē aliquā
adeat, in
qua Euan-
geliū purē
prædica-
tur, cater-
uatim ta-
les ibi re-
periet &c.
Conc. 1.
Aduētus.
(f) Con. 4.
ad cap. 21.
Luce. Vt
totus mū-
d⁹ agnos-
cat eos nō
esse Papi-
stas, nec
bonis ope-
rib⁹ quic-
quam fi-
dere, illo-
rum ope-
rum nul-
lum peni-
tus exer-
cent &c.
(g) M. Ri-
chard Ief-

gion in our sight, euen where their Ghospell is most purely
preached? euen whither *Andreas Musculus* a pryme Protestant
doth inuite vs? (e) If any man (saith he) be desirous to see a great
rabble of knaues, of persons turbulent, deceitfull coosoners, vsurers, let
him goe to any City where the Ghospell is purely preached, and he shall
find them there by multitudes. For it is as manifest as day light, that there
were neuer among the Ethnicks, Turkes, and Infidels more vnbridled &
vnruly persons, with whom all vertue and honesty is quite extinct, then
are among the Professours of the Ghospell. Thus he. Now haue we
not seene a goodly spectacle of godly Professors of their owne
religion in our sight? Are not we past cure, that are not hea-
led with such good examples? Is it not an holy religion,
which by such examples is made known to the world? That
the whole world (saith (f) *Iacobus Andreas* a great man among
them) may know that they are not Papists, nor place any confidence in
good workes, they doe not any good workes at all. Instead of fasting, they
spend the day and night in feasting and quaffing. In lieu of being bountifull
towards the poore, they deuoure, and flea them with extortions: they
turne their praying into swearing, and blaspheming of Gods name, that
euen Turkes doe not more impiously blaspheme Christ. Is not this holy
professing their owne religion in our sight? And is not that
an holy religion, that is knowne and discerned from Pope-
ry by such markes?

18. You will say we wander far from home. Look
into the Church of England, you shall there see many professe
their owne religion in your sight. Well, though I could wil-
lingly be absent from such a spectacle, yet seeing *M. Crashaw*
doth importune vs therunto, with sorrow of hart we will
cast our eyes vpon his Church, in which we may clearly be-
hold, how far our deare Countrey hath degenerated from
her ancient piety and Religion. For who would not weep
to behould England in that wofull forme, & damnable state
as *M. Richard Ieffery*, hauing gathered her true Pourtraicture in
his trauels to that end, made a publike spectacle of her in his
sermon at the Crosse, some 3. yeares before *M. Crashaw* came
to that honour. (g) I may freely speak (saith he) what I haue plain-
ly seene in the course of some trauailes, and obseruation of some courses;
that in Flanders was neuer more drunkennes, in Italy neuer more wan-

Jonnes, in Iury more hypocrisy, in Turkie more impiety, in Tartary more frey in his iniquity, then is practised generally in England, particularly in London. Sermon
all this is to be seene &c. And were not these things worth the preached
seeing M. Crashaw, were we disposed to iest at your folly, at the
that brag of your profession of religion, and not rather to Crosse the
weep at the wofull spectacle of our now deformed Coun- 7. of Octo-
tre, that once for her religion, and sanctity was so renow- ber, anno
ned? For doth not this Preacher come neere the place, where 1604. p. 31.
you so purely preach the Ghospell? And that by these good
deeds, and holy life you profess your owne now English
religion in our sight, these being the effects of the risenes of
your ghospelling there? If you doubt, Doctour King, now your
Bishop of London, will put the matter out of question, who (h) King
upon Ionas writeth in this sort: (h) So far is it off (saith he) that vpo Ionas.
we are become (by the Protestant reformation) true Israelites pag. 442.
with Nathanael, or but almost Christians with Agrippa, that we are pro- Lecture 326
ued fully Atheists. And that which Tully reporteth amongst his wonders in
nature, that in one Countrey droughth causeth dirt, and rayne stirreth vp
dust, may be truly applyed vnto vs, that abundance of grace hath brought
forth in vs abundance of sinne: and as some tooke occasion by the law to
waxe more sinfull; so iniquity had neuer bene so ryse amogst vs, but through
the risenes of the Ghospell. Thus he. Is not this a very gracious
Ghospell that doth bring forth abundance of sinne? And do
you wonder, that we hinder, as far as we haue forces, that
the same may not be rise in Catholike Countreys? Are you
offended, that we will not lay these plaisters of your Ghos-
pells examples to our wounds? Truly you haue no cause.

19. And heere we might make an end of the Protestants
good examples to heale vs, but M. Crashaw will needs also
apply to our wounds, the salve of Q. Elizabeths good example,
& professing her owne Religion in our sight. VVorthy (saith
he) of eternall memory, whose constant zeale to the truth was such, as that
all her dayes, they could not by their brags, and treasons, and curses
cause her once to feare them. Thus doth the Minister fiddle in the
praise of this Princessse, touching that string loudest, which
of all other least soundeth of her honour. For as I will not
deny, but that she had many Princely qualities, both of
mind and body, that made her worthy to haue bene Defen-
dresse

About Q.
Elizabeth
her con-
stant pro-
fessing her
religion in
our sight.

(i) See the
Answer
to Syr El.
ward Cooks
Reports 4.
15. pag.
363.

dresse of a better Ghospell: so likewise he could not possibly haue named any Christiã Queen of our Countrey, to whom the note of mutability in matters of Religion might more iustly adhere. For (to omit other proofes) who doth not know, that whilst her sister ruled, she did not professe herselfe a Protestant, but confesse her selfe to a Priest, and heard Masse in shew deuoutly, cōmonly two a (f) day, more then perchance she heard all her lifetime after, which doth argue cyther little zeale in so long dissembling, or small constancy in so soone changing.

(k) Good-
man.

20. But seeing this Queene is now gathered vnto her Father (I cannot say Fathers, seeing not one of her noble Ancestors besides him were of her faith, nor he but in part) I will say no more: only to her I dare oppose two Catholike Queenes of the same age, much more worthy of eternall memory for their constant zeale to the truth: two *Maryes* (who chose indeed the best part) the one of *England*, the other of *Scotland*. The first was constantly zealous to her religion, not only in the dayes of her raigne, when Puritans neither by their brags, nor treasons, nor bloody bookes trō *Geneua*, especially those of that Minister, whose deeds made him vnworthy of his (k) name, could cause her once to feare the but before also in the dayes of her brother, when Protestants ruled, and ouerswayed all, ventured her Princely life many tymes by the constant practise, and profession of her Religion in their fight.

(l) The
executio-
ners name.

21. The second no lesse zealous then the former, stood most constantly in the truth, euen vnto the death, *washing her Princely robes in the bloud of the lambe*: where Protestant Bishops, and Ministers fearing to be sent againe, as in the dayes of the former *Mary*, into *Iury*, to sing songs of *Sion*, and not be permitted to chaunt *Geneua* Psalmes on English land, had this Catholike Princeesse come to the Crowne, inciting the Queene in Court, the people in pulpit, with bloody slaunders against her, made a lamentable prooffe, what a (l) Bull against an annoynted Princeesse they can indite, when they feare, though but a farre off, that in tyme they may come to touch their free-hold: such a *Bull* as all their clamours can

neuer

ever proue to haue euer come from Rome. Of the bloudines
of which fact, and constancy worthy of eternall memory
of the Princeſſe, that the Reader may more detest the one,
and admire the other, I will here set downe a few verses of
that subiect, taken out of an excellent Poeme, to requite, by
the way, the liberality of M. Crashaw, who bestoweth some
able verses vpon the Lateran Sea.

*Ecce Caledoni commissa piacula Regni,
Infandumq; nefas: en Regia colla securis
Et (m) geminum diadema ferit, quo nulla vetustas
Funere maius habet, seris nec proferet annis
Posteritas, magniq; necem mirabitur instar
Prodigy, Regina, tuam: sed gloria maior
Quo tibi culpa minor, tantoq; celebrius orbe
Nomen erit, quanto fidei constantia maior.
Dum iugulum petit intrèpidum scelerata securis,
Qua tibi mens tum (liçtor) erat, cum verbere crudo
Colla secas, qua nec (n) manibus contingere fas est?
Si Marium post Teutonicos mors ipsa triumphos
Pauit, & attonito percussor constitit ore:
Tu Mariam vita priuas, nec torpuit ictus
Maieſtate ſacri capitis? ferrumue reſſiſſit
Dextra? nec Auguſtos acies defecit in artus?
Heu quantus Regina iacet ter maxima truncus,
Qua (o) matres, regumq; nurus supereminet omnes.*

(m) Q.
Dowager
of France
and Q. of
Scotland.

(n) Nolite
tangere
Christos
meos. Psal.
104. 15.

(o) Mo-
ther to our
dread So-
ueraigne.

and this may suffice to lay open to the eye of euery man the
intolerable vanity of this bragger of his Churches examples
and professing religion in our sight.

22. Now remayneth that I adde a word or two of the
fourth sort of meanes or salues, that M. Crashaw saith their
Church hath applyed to our soares, by which were we not
incurable, we might be healed; to wit, wholesome lawes:
which (saith he) we haue deuised, and enacted against their errors,
superstitions, impieties, seditious courses, sometymes in iustice executing
them, sometymes in great mercy suspending them. I cannot deny but
these haue beene strong salues, which flesh and blood could
neuer so long tyme haue endured, persisting constantly in
the faith without speciall assistance from heauen; salues

The
fourth
salue of
wholsome
lawes.

pag. 44.

Suspensio
in mercy.

that haue drawne not only goods and lands, but also much noble blood from diuers Catholikes, who heires more vnto the vertue of their Ancestors, then vnto their liuings, haue chosen rather to part with the best blood from their Noble Progenitors they receiued, then from their faith and religion, and the hope of eternall saluation, and blissefull enioying their desired company euerlastingly in glory. Some of them I confesse may perchaunce haue byn executed in iustice, that is, permitted to hang till they were iust half dead, no more, nor lesse, as the law requireth: yet others haue bene executed short of iustice, cut downe, and butcherly vnbowelled, being full alieue: though I willingly graunt that many also haue bene suspended with great mercy, as a fellow cryed out at Oxford at the execution of a Priest. Let him hang till he be dead, for the Queene is mercifull. But how may these lawes be thought salues to heale our woundes? First M. Crashaw graunteth, that *they were deuised and enacted by themselves*, an euident signe, that the Religion also for which these lawes are made, was deuised and enacted by themselves, otherwise Christian Princes, & Bishops in former ages would haue made lawes for it, had they bene of it. So that the very salue doth strongly saour, and the lawes clearly sound the nouelty of the religion, that they would force vs to imbrace, as Ancient.

(q) In his
Iesuites
Ghospell
he saith,
Priestes &
Iesuites in
England
dye for the
Primacy of
the Roman
Bishop, some
excepted
that died
for treaso.
pag. 79.

23. Moreouer that the penall lawes in the late Queene's tyme were executed vpon vs any wayes for conscience sake, the grauest and greatest of their side doe constantly deny, though the euidence of the truth wrung a confession of the contrary from (q) M. Crashaw, which may seeme a wonder in so great a Statist, who did publish his Sermon *to iustifie the State, much more then honour truth*. How can their penall lawes heale the woundes of our conscience, vnto which they doe not apply them as plaisters, not punishing vs (they say) for conscience sake? Can the Maister iustly wonder if the Scholler amend not his fault, when he will not tell him why he is beaten? Catholiks are charged with fines, cast into prisons, put vnto shamefull deathes for *their errorrs, superstitions, impieties*, as M. Crashaw saith: yet they must not say, nor so much

much as thinke, that Religion is the cause. This manner of
 turing vs, or proceeding against vs may iustly strengthen,
 and confirme vs in our Religion, seeing the maiesty therof
 to be such, that euen those that do mortally hate it, would
 not be thought persecutors of it. The very instinct of nature
 set downe in the law of Nations doth teach, that it is cruelty
 to force any from the faith and beliefe of their ancestors,
 wherein they haue continued time out of mind: euen Iewes
 and Turkes cannot be drawne to be Christians by rigour of
 penall (s) lawes, nor their yong children christened against
 both the parents will, as Deuines teach. How then may
 Ministers seeke to compell Catholikes from their Religion,
 in which their Ancestours successiuelly for many ages did
 both gloriously liue, and religiously dye, especially ours be-
 ing a Religion which the more learned Protestants do con-
 fesse to be truly Christian, and sufficient (s) to saluation.

(r) C. Ma-
 iores extr.
 de Baptis-
 mo & eius
 effectu. Et
 in C. Si-
 cut Iudai.
 Item extr.
 de Iudais,
 & Sarace-
 nis. D. Tb.
 22. q. 10. a.
 8. ad 2.
 Val. tom.
 3 d. 1. q. 10.
 punct. 6.

24. Were we Idolaters (which in Ministers mouthes is
 our ordinay reproach) or Heretikes (with which title they
 please sometymes to disgrace vs) what need they deuise new
 lawes, seeing lawes haue bene enacted long since by God a-
 gainst the one, by the Church against the other? What is the
 reason they proceed not against vs by these lawes? The cause
 is, that when they call vs Idolaters and Heretikes, their
 conscience doth secretly check their tōgue, that these crimes
 are more stoutly pronounced by them, then indeed practised
 by vs; rather vttered by way of reproach, then of truth. Nei-
 ther can iudicious Princes, who measure others worthines
 by their owne, be easily perswaded, that their noble Ance-
 stors, whose valour and wisdom they admire, were indeed
 drowned in such brutish Idolatry, & more then Cymerian
 darknesse. For in truth should they proceed against vs as I-
 dolaters, and stone vs to death, their harts might seeme har-
 der then the very stones, which they should force to fly at
 vs; pursuing the faith of so many Kings, Queenes, Princes,
 and famous Worthyes, whose persons also they neyther
 would, nor (without exception of persons) could spare, be-
 ing guilty with vs of the same faith, were not these blessed
 and euerliuing stones now eternally placed in the glorious
 Pallace

(s) See
 Protestants
 Apology.
 tra. 1. sect.
 6. subd. 1.

(t) Pro-
testants
haue writ
ten (saith
M. Fulke)
that the
Pope hath
blinded
the world
these ma-
ny hund-
red yeares
some say
a 1000.
some 1200.
some 900.
Fulke in
his treatise
against
Stapleton
& Martial
pag. 25.

(u) Matt.
28. v. 20.

(*) S.
Laurence

Pallace of Gods Kindgome, which the stones of malice can neither ouerthrow, nor reach vnto; who haue left behind them so many Monuments of their Christianity, and piety, which yet stand, and may stand to the worldsend, except Ministers destroying them, imploy the stones to beat out of the world that faith and Religion that built them; which should they doe, the very stones, if men were silent, would cry vnto heauen for vengeance against them.

25. And for burning vs as Hereticks, such fire would giue a cleare light, to make the shame of their new Ghospell apparant to all Christians, should they (which this their fury supposed we might expect at their handes) make the fire of all Christian bookes, which euen themselues doe confesse to teach the same doctrine, for which Catholicks should burne. For into such a flame, not only so many thousand of bookes of the learned Deuines of this present age should enter, but also therest of all learned Christian Authors for these thousand (*) yeares, without any question: and all the rest of all ancient Fathers, some for one point, some for another would by the Protestant Censure be cast on the same heape to serue for fewell: from which their priuate spirits interpreting Scripture as they please, would neuer be able to keep eyther the blessed Apostles, or

Christ himselfe, who hath giuen his word neuer to part from the mouth, and doctrine of his Church in any age to the (u) worldsend. A fire made of so sacred fewell would yield rather flames of diuine loue to comfort the hart, then corporall flames to consume the body; neyther might that fire be thought so much to turne the sacred members of the Martyr into ashes, as embalming his holy Reliques with the myrh of immortall memory, commend them as pledges of Christiācōstancy to the custody of future ages. Such a death-bed how comfortable might it be to a Martyr, where the flagrant sent of holy Scriptures, by which Fathers proue their doctrine, and as with flowers adorne their writings, might make him with the glorious (*) Deacon in the midst of flames seeme to lye vpon roses; where their sweet, and diuine eloquence declaring the ioyes of heauen, and

miseryes

miseries of this life, would yield a more pleasing gale of
 wind to coole his burning heat, then that which bedewed
 the *Babylonian* furnace: where finally the rarest spices of all
 manner of learning, conteyning within them the fiery per-
 me of Christian piety, laid on a heape, and set on fire,
 might make them neuer enuy the odoriferous death-bed of
 the *Arabian* byrd. And should they stay their fury against
 these bookes, not to make our death more glorious, and
 their cruelty more barbarous in the eye of the world: yet
 the bookes themselves full of spirit and zeale of their Au-
 thors would be ready to leape into such a fire, and to dye
 with them, in whole hartes they kindled the fire of that vi-
 rorous fayth. From which kept by force, they would
 mayne as so many fiery tongues to torment the conscien-
 ces of them, that set such a glorious faith on fire: together
 with which, had all Christian bookes that teach it bene
 burnt, no ancient writer for Christianity had bene left. So
 that, Catholicke Religion is indeed so glorious, and so full
 of Majesty, euen in the eyes of her enemyes, that they deuise,
 and enact new lawes to proceed against her, disgraced with
 ugly tearmes of treason, or sedition against the State, trem-
 bling to behould her stand at the bar in her natie beauty,
 and Princely robes: which lawes are the good, and Godly
 means or salues to heale vs, which *M. Crashaw* doth so much
 brag of.

26. Now let vs looke into the lawes, wherewith the
 Catholicke Church hath sought to heale, and reforme
 Protestants, whose proceeding therein will appeare to haue
 bene both iust, and mercifull, and efficacious to worke
 that effect, if you consider eyther the cause for which, or
 the lawes by which they were punished, or the manner of
 the execution of them. The cause of their punishment hath
 neuer bene their leauing the Church, whereof they were
 children, their forsaking the faith, whereof they were pro-
 fessours, their reuolting from the army whereof they
 were souldiers; their rebelling against the Kingdome wher-
 of they were subiects, a thing punishable by the law of all
 Nations, as by the law of all Cōmon-wealths doth appeare,

The cause
 why Pro-
 testants
 are puni-
 shed by
 Catholicks

(x) i. Ioan. and among Christians, the very brand of heresie set on her
 2. v. 19. forehead to make her knowne therby, euen by Gods owne
 2. Iud. v. word, they went out from vs, (x) these are they which segregate them-
 19. selues: and that Protestants haue thus reuolted the world can
 (z) Disces- witnesse, & Calvin (z) confesseth. Now how great, & incre-
 sionem à cusable this sinne is, & iustly punishable by Christian lawe
 toto mun- do facere you may gather by the notable doctrine of S. Augustine wor-
 coacti su- thy to be knowne of all, and written in letters of gold: The
 mus. ep. * Prophets (saith he) spake more obscurely of Christ, then of the Church
 141. pag. the reason was, because they foresaw in spirit, that men would take part
 273. and factions against the Church, making more strife about the Church
 * Obscu- then about Christ: therefore of that, concerning which the contentions
 ri⁹ dixerūt were to be greatest, also the predictions are clearest, to the iudgment
 Prophetæ and greater condemnation of them, who saw her, and fled from her. Thus
 de Chri- S. Augustine.
 sto quàm
 de Eccle-
 sia: puto
 propterea
 quòd vi-
 debant in
 spiritu cō-
 tra Eccle-
 siā homi-
 nes factu-
 ros esse
 particulas
 & de Chri-
 sto nō tan-
 tam litem
 habituros:
 ideò illud
 vnde ma-
 iores lites
 futuræ e-
 rāt, plani⁹
 prædictū
 est, apertū⁹
 propheta-
 tum est.
 in Psal. 10.
 conc. 2.

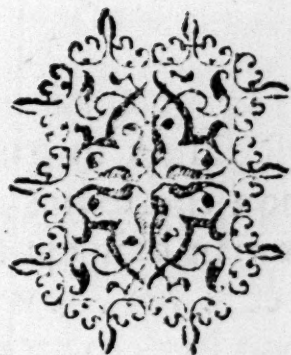
27. Neither were these Christian Laws lately deuised
 & enacted by vs against Protestants, but by Christian Kings
 against reuolters from the Church of Rome, long before Pro-
 testants were either borne, or named, or thought of, as
 knowne: yea some lawes which these Ministers, and Ma-
 tyrs transgressed, and for which they were punished, did de-
 serue death by the most ancient Imperiall lawes made neere
 vnto Constantine his tyme, and yet extant in the Code to this
 eternall shame; as that of entysing & marrying Nunnes out
 of Cloysters, wherwith Luther made the Prologue vnto his
 Comedy of his new Ghospell; in which after him many re-
 lapsed Monkes, and Fryers did not shame to appeare on the
 stage in the eye of the world.

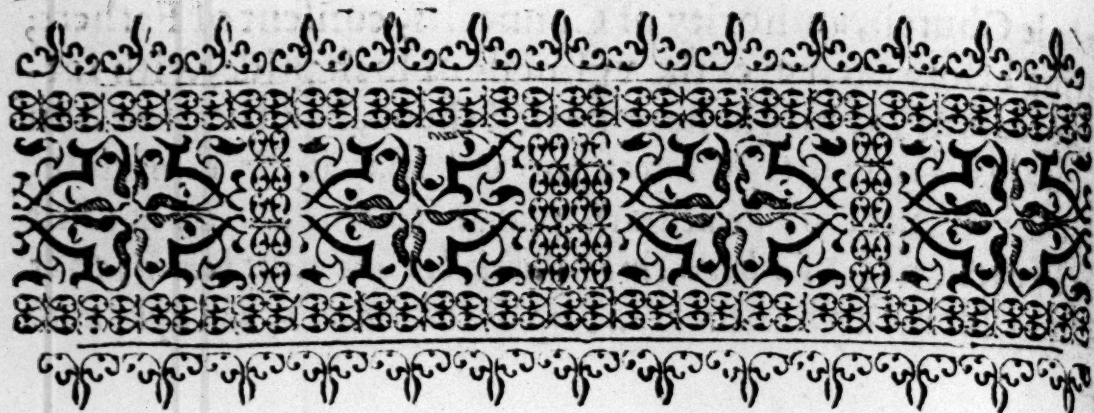
28. In execution of which lawes we haue not sought
 by the false imputation of Treasons, & conspiracyes against
 our Countrey, to make them odious vnto the people, or
 which slanderous cup they haue forced vs to drinke in due
 measure, to hide the more popular, and plausible cause of
 suffering for conscience and Religion from mens sight; but
 haue made them, and the world vnderstand, that the cause
 of their punishment, was their forsaking the faith of their
 Ancestours, their proud opposing of their priuate fancies in
 the interpretation of Scripture, against the iudgment of the
 whole

set on her
ods own
ezate them
world can
t, & incre
tian law
ustine wor
gold: Th
the Church
d take part
the Church
contention
he iudgme
her. Th
y devised
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again
ople, o
in dec
cause o
ght; bu
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ncies
t of the
whole

whole Church, authority of Councells, consent of Fathers;
lying before their eyes the vgliness of such pride, with for-
ble reasons, as might haue healed them, had they not byn
curably arrogant. Whereupon we may iustly conclude,
that the Church of Rome hath reason to complaine against
the Protestant, *WVe haue cured Babel, but she is not healed, that*
she may seeme to haue made a bargaine with death, and a plot with
hell.

T H E





THE THIRD CHAPTER.

VVHERIN

is discovered M. Crashaws impious stage-playing in Pulpit, bringing in a Babylonian to speake like a Catholike; seeking to disgrace therby ancient Christianity, and the glorious markes of the true Church, taught by the ancient Fathers.



MAISTER Crashaw hauing spent all the best salues in his boxe, or Church, vpon the soares, and woundes of the Roman, being past faith, and hope euer to cure her, he wasteth also his charity vpon her, in rating, and reuiling her as incurable, laying horrible errors, & blasphemyes to her charge, wherein he bestoweth the rest of his Sermon, which he beginnes with a great groane: Now, alas (saith he) *see the effect of our labour! all is lost.* And is it not (thinke you) great pittie, that *these good men of God* should loose so many labours to conuert vs; so many weekes fasted in bread & water; so many dayes, and nights spent in continuall prayer; so many rough hayr-clothes

The great labours of Protestant Ministers to heale vs.

clothes worne next vnto their tender skin; so many disci-
pyles done euen vnto bloud? Might it not make a tough
hart breake for sorrow to see such Bachelours take so many,
good, and godly paynes, going long iourneys, from Shire
to Shire, from Towne to Towne, from house to house, to
get to *Virginia*, that is, a fayre and rich Virgin to wife, and
all in vayne? That their learned Ministers should goe in
great companyes, with manifest danger to be burnt, vnto
Rome, to discover the skirtes of the *VVhore*, in a dreame of the
night, lying in their soft beds with their wiues vnder their
armes instead of Bibles, and all to no purpose? Now alas
(saith he) see the effect of our labours! all is lost: for she is *Babylon*,
and therefore cannot be healed. Some will say, this is harsh and bitter,
but I say it is true, and therefore not to be concealed. Thus *M. Crashaw*.

2. Now to make vs seeme incurable, and like in reli-
gion to the ancient *Babylonians*, he bringeth in his first part a
Babylonian speaking like a *Catholicke*, and reiecting the
counsell of the *Israëlites*, which though it will seeme fond
to the learned; yet it is malicious and peeuishly penned to
deceave the ignorant, making him allcadge the same ar-
guments for his Idolatry, which we and the Fathers make
notes, and markes of the true Church; seeking this occasion
to open a vent to his secret malice against the anciēt Church
of Christ, couertly (his face being hidden vnder a *Babylonian*
maske) deriding the Maiesty and glory thereof, thinking
his impiety would not be perceaued; like vnto that sottish
bird, that hauing put her head into an hole, thinkes her
whole body vnscene, which wee will set downe, and brief-
ly refute.

3. The *Israëlites* (saith he) did what they could to cure *Babel*,
but the *Babylonians* had their answer as ready as now haue the *Papists*.
Thinke you (you silly *Israëlites*) that you are able to teach *Babylon* a better
religion then it hath? Is not hers of so many, and so many yeares continu-
ance? VVas it not the religion our forefathers lyued and dyed in? And is
it not generall and vniuersall ouer the world, and yours but in a corner?
And is not ours visible, and doth is not prosper, and flourish? Is not your
visible Temple now defaced, your publicke dayly sacrifice ceased, and your
succession cut of? And if you haue any thing left, is it not inuisible, and in

A peeuish
practise of
the Ba-
chelour
to deceave
ignorant
people.

pag. 17
18. 19.

A fond
discourse
of a Ba-
bylonian
penned
by the Ba-
chelour to
disgrace
the aun-
cient
Church of
Christ.

secret corners? And what can you alleadge for your religion? That you haue many learned men. Alas, poore men, for one learned Rabbie that you haue, haue not we twenty? Are not the Chaldeans the famous learned men of the world, renowned for their high wisdom, their skill in Astrology, interpretation of dreames, and other the most secret, and supernaturall sciences of the world? And doe you thinke it possible, that so many learned Doctours can be deceaued? Nay all the world be in an error, and only you, that hold a particuler faction, and a singuler new found Religion by your selues, haue the truth amongst you? You will say you haue a succession from Noah: haue not we so too? &c. Looke into the world at this day, and see if any Nation of all that came from all the Sonnes of Noah be of your religion? All that came from Cham are of ours; all that came from Iaphet are of ours; and all that came from Shem, but only your selues &c. And during the tyme that you haue had your Kings, and Priests, shew one Nation by you conuerted, or one that came and ioyned with you all the tyme &c. VVherfore neuer tell vs of healing vs; beale your selues, seely fooles, for you haue need; as for vs, we are well, we are far better than Israel can make vs.

pag. 170.

pag. 20.

The pro-
phanesse
& impie-
ty of the
former
discourse.

4. Thus M. Crashaw, who speaking so bitterly against Players in the end of his Sermon, turneth the Pulpit into a stage, and bringeth in a Babylonian to play the Vize: which part ended, he steppeth in himself to play the Epilogue with all his Ministeriall grauity in these wordes. Thus did Babel cast away the good counsell the Israelites gaue them, and pleased themselves with the like carnall arguments, and fleshly conceits, as Papists in their Popery. Which Epilogue (if you consider the same well) hath more prophanesse, impiety, and blasphemy comprehended together in few words, then those Players whom he doth pursue, euer scattered abroad in the longest Playes. For whereas other Protestants vse commonly to deny (with what probability I will not discusse at this tyme) the Church of Rome to be that Christianity, that conuerted, and ouerran the world, that Church which hath lineall succession of Bishops, from Christ and his Apostles, confirmed by the vniforme consent of ancient Fathers, the same that our Christian Ancestours, famous for sanctity, did profess, which are the true markes of the Church we alleadge: the Bachelour seeming to make no bones to graunt vs all, saith

The Bachelor putteth no difference betwixt Christianity and Idolatry.

pag. 71.

they are but carnall arguments, fleshly, and Babylonian conceits, not sticking to compare Christianity by the conuersion of Nations vnto Christ, gloriously spread ouer the world which we challenge, with the Babylonian deluge of Idolatry ouerwhelming the face of the earth: the neuer interrupted succession of Bishops, from the most Bl. Prince of the Apostles wherein we glory, with the Babylonians carnall Pedigree from cursed Cham: the authority of ancient Fathers, and Doctours of the Church, defining Controuersies in generall Councells which we allage, with the soothsaying, and diuining of Chaldean Astrologers, and their learned interpretation of dreames: finally the piety and religion of our most Christian Ancestours, which moueth vs to imbrace, or rather to continue in their faith, with the cruell and bloudy tyranny of Nemrod, and other idolatrous Babylonian Monarches. Can there be more prophane impiety, or greater blasphemy then this, to cast (as he doth) the glorious Iewells of Christian Religion to be troden vnder, and defiled by Pagans feet? If he were so moued against the Players for bringing two hypocrites on the stage, vnder the names of *Nicolas S. Anmlings*, and *Symon S. Mary Oueryes*, two Churches in London which he and his fellow Puritans much haunt, such open hypocrisy the meane tyme haunting them, as it commeth to be perceaued euen of Players: if this child of *Babylon*, as he tearmes it, did so offend him, that like *Phinees* full of zeale, he passeth the sword of his censure through it, exclayming; *Oh what tymes are we cast into, that such a wickednes should passe unpunished!* what cause of iust anger haue all Christians against him, that in the person of *Babylonian* Idolaters durst represent in the Pulpit, as on a stage, our famous Christian Ancestors, that liued before *Luthers* tyme? Haue they not iust reason to complaine, and exclaime, *Oh what tymes are we cast into, that such a wickednes should passe unpunished*, Nay such a prophane play be put in print, as the patterne of a modest Sermon?

5. No lesse blasphemously in this discourse doth this Pulpit Stage--player abuse the ancient Fathers, making this *Babylonian* dispute against *Israēlites*, in the same manner (which he calls carnall) as they did against old hereticks

tikes, and we against these of our age. The very first sentence wherewith he beginneth, *Can you filly Israelites teach Babylon a better religion then it hath? Is not hers of so many*

(a) *Quisquis asser- tor es no- uorū do- gmatum, quæso te ut parcas Romanis aurib⁹ &c.* *After foure hundred yeares wilt thou teach vs that which we knew not before? Vntill this day the world hath bene Christian, without this your doctrine &c.* *S. Hilary* discourseth also against hereticks in the same Babylonian manner: (b) *Lord (saith he, speaking with Christ) this last age hath brought forth ouer late these godly men to be my teachers, they came not soone inough to be maisters of my faith, which thou hadst before instructed; I did belieue in thee, when they had not yet preached.* That great Father of Gods Church surnamed the Diuine, famous for sanctity and learning *Gregory Nazianzen* doth likewise rely his conscience vpon the religion his ancestors liued and dyed in. (c) *If within thirty yeares (saith he) true faith began, four hundred yeares being almost expired since Christ first appeared, in vayne hath the Ghospell beene so long time preached, in vayne hath the world belieued, in vayne haue Martyrs shed their blood, in vayne haue so many, and so great Prelates gouerned Churches. Had not this Babylonian (thinke you) read these sayings of the Fathers at least cited in some Catholicke booke, who could apply to his Idolatry their arguments for Christianity, almost in their wordes, only changing Rome into Babylon?*

6. The wordes also which follow in the same speech: *Is not our Religion generall, and vniuersall ouer the world, and yourstros. l. 6. only in a corner? And is not ours visible? doe shew that this Babylon by some chaunce or other, hath had a smack at S. Augustine, who shaketh of hereticks with the same māner of argument.*

(c) *Si triginta his*

annis fides originem habuit, cū quadringenti anni ferè ab eo tempore fluxerint, quo Christus palam conspectus est; inane tanto tempore fuit Euangelium &c. Epist. 2, ad Chelidon.

ment. (d) If (saith he) yours be the Catholike Church, shew that she doth extend her boughes ouer the whole earth by copious increase, whence she is called Catholike, by a greeke word, signifying Vniuersall. And hauing brought the wordes of Christ, laying, that his Ghospell should be preached to all nations; (e) Heare you hereticks, (saith he) the Church of Christ doth possesse the whole, which her spouse lest her in dowry. VVhat company of hereticks soeuer siteth in a corner, is a Concubine, and not the Matrone, that is, the strumpet of the Diuell, and not the Church of Christ. And againe. (f) Doe we not (saith he) point the Church with our finger? and is she not visible? VVhat (g) shall I say more, but that they are blynd, that see not so great a mountayne? VVho against the candle set on the candlestick shut their eyes? And (h) will not behold the Church declared in Scripture, which placed on a mountayne, cannot be hidden? Thus S. Augustine. What thinke you of him, M. Crashaw? Doth he not seeme vnto you to speake a Babylonian language? Did he take his arguments from your Babylonian, or rather your Babylonian out of him? Could any Papist haue made the Church more palpable (or as you say carnall) then he doth? Doth he not ferrit your lurking Church out of her darke holes, where she would fayne lye, and sleepe, without being seene, the long night of so many ages betwixt Christ and Luther? Doth he not force her to come out and stand on the top of a mountayne, in the eye of the world in all ages since Christ, that one might haue pointed vnto her with his finger, if she meane to be thought the true Church, and not the concubine of Sathan, that kept him secret company in corners, whilest Christs true Spouse was conuerting the world vnto him?

7. And what meaneth this Bachelour (thinke you) to adorne the Babylonians speech with the flowers of the Fathers doctrine, and put their learned sentences which he had read in some Catholike writer, into his Idolatrous mouth? The reason is, that he would imitate backward the

P 3

prudent
Ioan.

(g) Quid dicam nisi cæcos, qui tam magnum montem non vident? Qui contra lucernam in candelabro sitam oculos claudunt? tract. 2. in ep. Ioan.

(h) lib. contra epist. Parmenian. c. 5.

(d) Si vestra est Ecclesia Catholica, ostendite illam per vniuersam terram ramis suis vbertatis extendere: hinc enim & Græco vocabulo Catholica nominatur. l. 3. contra Gaud. Donat. c. 1.
(e) Quæcumque congregatio cuiuslibet hæresis in angulis sedet, concubina est, non matrona. l. 4. de Symbolo c. 10.
(f) Numquid digito ostendemus? Ecclesia fratres mei? nonne aperta est? tract. 1. in epist. Ioan.
(g) Quod dicam nisi cæcos, qui tam magnum montem non vident? Qui contra lucernam in candelabro sitam oculos claudunt? tract. 2. in ep. Ioan.
(h) lib. contra epist. Parmenian. c. 5.

The Ba-
chelours
drift in
making
his Baby-
lonian
speak like
the anciēt
Fathers.

prudent fact of that Emperour, who hearing a man of infamous life bring forth a graue, and worthy sentence, commanded another of more grauity and honour, to pronounce the same after him, to giue credit, and estimation vnto it. Contrariwise M. Crashaw perceiuing by the perusall of our Authors, the doctrine of ancient Fathers, requiring *Vniuersality, Visibility, Succession, Antiquity, Conuersion of Nations*, as infallible marks of the true Church, by which doctrine his Church is beaten into dust, and ashes: he bids a *Babylonian* step into pulpit, and pronounce at the Crosse their sentences as his owne, in defence of his Idolatry, to discredit their doctrine with ignorant people, to whome it might seeme to relish, and saueur of Idolatry, receiuing the same streyned through an impure *Babylonian* tongue. This is the true cause that he played the *Babylonian* so long in pulpit, that he permitted the *Babylonian* in print to fill vp with his babling so many pages of his Babell. Is not this vizard now taken away? Be not the skirts of his impious designe discovered? Doe not you see his iugling, how cunningly, without being perceiued of the lesse intelligent, he would conueight true Christianity into Idolatry, the Church of *Rome* into *Babylon*, the vniforme doctrine of ancient Fathers, into carnall conceits? Can any play be more prophane & impious then this?

Conuerfi-
ō of Nati-
ōs fondly
challenged
by the Ba-
bylonian.

8. And in truth the *Babylonian*, to speake as Catholikes and ancient Fathers doe, doth so strayne, and constraîne his tongue to speake impertinently, that it is cleare he would neuer haue cōceiued such follyes, had not his head byn filled with M. Crashawes braynes; nor durst euer haue vttered such falsehoods, had not he lent him his face instead of a vizard, that he could not blush. For what *Babylonian* durst haue said without a maske to an *Isræelite*: *Shew one Nation by you conuerthed, or that came, & ioyned with you, during all that time you had your Kings, and Priests*, seing it was well knowne, that in other Nations there were diuers *Profelites*, and worshippers of one God, that agreed in Religion with the Iewes? And who could better know, and witnes then *Babylonians*, the *Isræelites* power to conuert Kings, and Nations, by whome their King *Nabuchodonosor*

chodonoſor had bene lately conuerted, and had commaunded by publike Edi&t all Nations vnder heauen to adore their God? And what would M. Crashaw by this *Babylonian* circūloeuſion againſt the *Iſraelites* of their not conuerting Countreys? He would, fortooth, comfort his good Mother and Church in her ſo great barrenneſſe, not hauing bene able ſince the tyme of her Kings and Priests, to conuert one Countrey, or Citty, or Towne of Infidells vnto Chriſt. The Vir- He would flatter her, and make her belieue, ſhe is a Virgin, ginity of and like to the Virgin - daughter of *Iſrael*, that was barren, the Pro- and without children in the ſame manner, which (were all teſtant he wiſheth true) is, God wot, but cold comfort. For as ther- Church. by he may happily proue his Church to be a Synagogue of Iewes, confined to one corner of the world; ſo doth he clearly remoue from her the title of the Church of Chriſt, whole ſingular priuiledge aboue the Synagogue is, to dilate herſelfe ouer the world, by conuerting Princes and Nations vnto Chriſt, which care his good Church leaueth vnto (†) Long- Locuſts, as they tearme the reuerend Fathers of that Order, ſtas pere- that in this later age haue principally laboured in the ſuc- grinatio- ceſſefull conuerſion of many Heatheniſh Nations vnto nes locu- Chriſt. ſtis illis e-

9. What alſo may we thinke of that ſpeech of the *Baby- mentien- lonian* to the *Iſraelites*, Is not your viſible Temple now defaced? Haue tibus no- you any thing left, that is not inuiſible, and in ſecret corners? For was men Ieſu Salomons Temple ſuch a mote in the ſunne, that the Iew relinqua- m. Beza a- might haue thought it inuiſible, had not the fond *Babylonian* pud Sarau. ioyned the Epithete of *viſible* with it? Did not many *Iſraelites* de diuerſ. in *Babylon* profeſſe their Religion openly in the ſtreets? Were grad. p. they not knowne ouer all *Babylon*, not to worſhip their Gods? 309. What meaneth the Bachelour to make this *Babylonian* ſpeake of *viſible*, without rithme, and the *Iſraelites* to run into inui- The Pro- ſible corners without any reaſon? The myſtery is this, that teſtats in- uiſible Church. he would haue you vnderſtand, that there was a *Babylonicall* captiui- ty in former ages vnder the Biſhop of Rome, in which tyme, though no Proteſtants appeared, but only Catholikes in the world, yet would he inſinuate that ſome Profeſſours of his Ghoſpell might lye inuiſible in ſecret corners from Conſtan-

* M. Napier vpon
the Reuelations.
pag. 168.
pag. 111.

(i) Isay 49.
v. 20. c. 54.
v. 23.

(k) In his
defence of
the Articles.
pag. 35.

An offer
to M. Crashaw.

Constantine, in whose dayes the night of superstition was (as they say) (*) Vniuersally spread ouer the world, vnto the morning of Luthers sun-shine, the cleare beames of whose day drew these lurkers to light. By which you may see the extreme misery, and beggary of their Church, that would thinke it a great fauour, and take it very kindly at our hands, if we would graunther for so many ages since Christ, so much as one corner, or some more secret, though lesse sweet place (such as M. Crashawes priuy-Protestants of Italy liue in) where she might be thought to haue lurked inuisible, whilest the true Church (as it had bene foretold long (i) before) gathered in- to her Tents, and Tabernacles, dilated ouer the world, the Nations of the earth: she would be glad, I say, of a little hole vnder ground, where she might admit some secret Professours, wherewith the eye of her more then omnipotent faith, that can make thinges to haue byn that neuer were, she might contemplate in a dreame her inuisible Kinges and Queenes, as M. Barlow (k) tearmeth them. And in very truth so liberall dare we be with M. Crashaw, that can he proue clearly, and apparently, that eyther King or Queene visible or inuisible, any man, or so much as a woman, did belieue all the pointes of the now Protestant faith, or did practise Religion as now they doe in England, though neuer so secretly, though but in a mouse hole (though such a woman might seeme to haue litle interest in the visible workes of piety done by Catholicks in the tyme she durst not shew her face:) yet will we be content (vpon euident prooffe that there was euer such a woman) to yield all the Churches we haue in Christendome vnto him, as her lawfully begotted issue without further prooffe of his legitimation. Is not this a fayre offer? If M. Crashaw will not, or dare not accept of this offer, or cannot performe it; who doth not see, that the Church of Christ (if theirs be his Church) hath bene more obscure, and contemptible for many ages togeather, then euer was the Church of the Iewes, when she was most oppressed, and at her lowest ebb, which was in Babylon, where she was not so beaten downe, but still had some that were knowne, and could be proued to wor-

ship the true God, and not Idols? To such impious shifts must they needs be driuen, that will defend the being of a Church that neuer was scene, which only doth boast of her exployts,

Qua sine teste gerit quorum nox conscia sola est.

10. Like to the former is the other Babylonian brag of a continuance of so many, and so many yeares, like vnto that which we challenge. For it is knowne that the Babylonians were not constant continuers in the same Religion, who did vse to change their Gods with their Kings, and some tymes oftener: wherin Protestants of all other be most like vnto them. For since the beginning of their Ghospell without lesse then an hundred yeares, *Englād* only can afford three or foure notable examples of their changing their religion with the ⁽¹⁾ Prince. And in other Countreyes also the climate of their Ghospell is so subiect to the influence of the mutable planet, that (as one of their owne brethren, an ^(m) eminent man cōplayneth with great sorrow of hart vnto Beza) they *change monethly faiths; they are carryed about with euery wynd of doctrine, now to this part, now to that: whose religion (saith he) what it is to day you may perchance know, but what it wilbe to morrow, neyther you, nor they can certainly tell.* Now, is it a Babylonian argument to proue a religion to be true, because it hath continued one and the same in many ages? Are not all errours subiect to change? What more comfortable motiue to remayne in a Church, then the example of such ancestors, who though our Aduersaryes, out of pride dare affirme they erred, yet for shame the grauest of them dare not say they be damned? Yet out of the principles of their doctrine the same doth follow; whereupon some that are more zealous in their sect, then considerate in their speech, doe not blush to ⁽ⁿ⁾ teach it. And what Church can be more hatefull to a Christian then that which can giue him no hope to goe to heauen, but by such principles, as must needs cast most famous, and glorious Saints of Christs Church, without number, into hell? A doctrine so barbarous among Christians, that as ^(o) S. Gregory Nazianzen saith, it were to be washed away from the face of the earth with a floud of teares.

(1) See the second part of the three Conuersiōs

(m) Andreas Duditius who Beza tearmeth his brother, *Virū Clarissimū & Ornatissimum.* Beza in ep. Theol. ep. 1. ad Andr. Duditium. where he repeateth Duditius his complaint of Protestāt mutabilitie: *Mensuram fidem habēt omni doctrinae vērō agitati* &c. p. 3.

(n) Gabriel Powell l. 2. de Antichristo c. 36.

(o) Orem lachrymis dignam!

Q

11. With

pag. 32.

(p) *An-*
dreas Du-
diti⁹ in ep.
Theol. Bez.
vbi supra.
In quo tā-
dem reli-
gionis ca-
pite con-
gruūt in-
ter se Ec-
clesiæ &c.
A capite
ad calcem
si percur-
ras omnia
nihil pro-
pè modum
ab vno af-
firmari,
quod ali⁹

statim non impium esse clamitet.

(q) Omnes infideles qui sunt sub Diabolo, non sunt yniti, nec vnū sapiunt &c. *Auctor oper. imperf. in Matth. hom. 20.*

II. VWith no lesse vanity doth the Bachelour make the Babylonian challenge an Vniuersality of his Religion, like vnto that of the Catholike Church: *All that came from Cham* (saith he) *are ours; all that came from Iaphet are ours; all that came from Shem are ours, besides your selues.* Here are many *alls*, like vnto M. Crashawes *alls*, wherwith he galleth his brethren the Brownists in this Sermon. Tell vs not (saith he) of France, Scotland, Geneua, Zuricke, Basil &c. for they be all ours, and not yours: and many other such *alls* he hath, which if you compare with the Babylonian, you shal find as like as one egge can be to another. For as all the Idolatrous Nations of the world did agree against the Israelites to deny the true God; yet had themselves different Gods, as many as there were Countreys, Citties, Houses, and euen men, and as contrary as heauen & earth, fire and water, dogs and cats: so likewise Protestants, all of England, all of France, all of Scotland, all of Geneua, all of Zuricke, agree together against the true Church, to deny the authority of Christs Vicar on earth: for the rest, they haue as many Religions as Churches, Cittyes, Houses, and almost as many men, and as opposite as are the foure coastes of the world. Which bitter differences betwixt them are in truth sharp *alls*, that wound the more iudicious, and conscionable disciples of their Church, euen to the hart; one of whom (9) complayneth in this sort. *In what head of Religion* (saith he) *they agree, which impugne the Roman Bishop? If you examine all from the head to the foot, you shall find nothing almost affirmed by one, which another will not auerre to be wicked.* Thus he. By which you see their many *alls* do not help so much as to botch themselves into the communion of one faith, but only to wound the body of their Church from top to toe, from the head to the heele, condemning ech other to hell. So true is the worthy saying of an ancient writer: (9) *All Infidels, that are vnder the Diuel, are disynited, neuer of the same mind, still distracted into diuers opinions, some say one thing, some another; such also are misbelieuing hereticks.*

tikes, who neuer teach the sound doctrine, but haue as many different Sects as are among them heads. Thus he. Well may these foxes ioyned together their (r) tayles, like those of Sampson, that is, agreed in a furious intention to carry fire to burne the Church of Rome, to roste her flesh, and eat it: but ioyned all their heades in the same faith, they will neuer, till riuers begin to run from the sea backwards vnto their heades.

(r) Vanitas retro est, posterior est: inde Sampson caudas vulpium colligauit, de quibus in Psalmo dicitur, ipsi de vanitate in vnum colligatur, Aug. in psal. 80. (s) Habet vetustatis venerandæ successionis ordinariæ consens⁹ perpetui speciei plausibile. Dicit. ubi supra. (t) If bitter enuying & strife be in your hearts, reioice not, nor be lyers against truth: for this wise-

12. Now contrariwise, the vnity of our Professours in all points of faith and our practise of the same Sacraments in all parts, and Churches of the world, is so great and glorious, that it doth (s) amaze them, and it is an aull that doth wound their enuious eye to see (t) it. They would fayne breake it, fayne discredit it, finding themselves without it, but all in vaine. For this vnity reacheth ouer high, and it stands vpon too sure a ground for them either to come neere it, or ouerthrow it. For neyther can they reach the true spirit of Christ, from which this (u) vnity riseth (which is not out of his Church) nor ouerthrow the rock wheron this vnity standeth: for which Christ hath giuen his word the same shall neuer (x) faile. This motiue alone might suffice to perswade men of conscience, and iudgment to imbrace the communion of our Church which professeth the same faith ouer the world. For as (y) Tertullian saith: How could so many Churches in so different places iump together all in the same errors? Had Churches erred, they would haue differed in their errors: VVherfore what is one, and the same among so many, was doubtlesse deliuered vnto them, not inuented by them. And thus you see how impious, blasphemous, fond, M. Crashaw's Babylonian assault is, and how sound and inuincible reasons we haue not to admit of their pretended Israeliticall salues, which are in reall truth a confuse Bable of Sects, adoring their foolish fancies as God,

hauiing truth: for this wise-

dome is earthly, sensuall, and diuellish. Iac. epist. c. 3. 14.

(u) The wisdom of heauen is chaste, peaceable, modest. Ibid.

(x) Matth. 16. v. 18.

(y) Quomodo verisimile est, vt tot

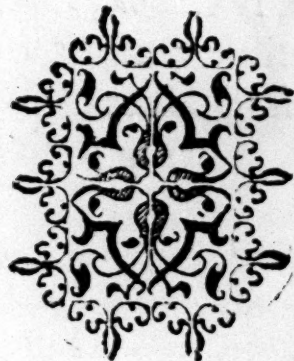
& tantæ Ecclesiæ in vnam fidem errauerint? Variasse debuerat error doctrinæ Ecclesiarum: ceterum quod apud multos vnum inuenitur, non est erratum, sed traditum, Tertull. l. de præscrip. c. 28.

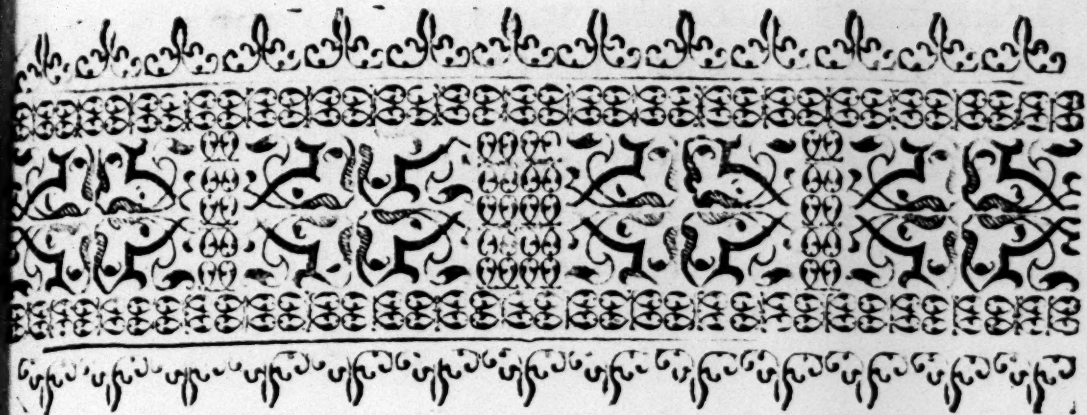
(2) Multi
Hæretici
cum Pa-
ganis alios
& alios
Deos fin-
xerunt si-
bi, & eos
si non in
Templis,
quod pei-
est, in suo
corde po-
suerunt.
Magnum
opus est
hæc idola
frangere,

& locum Deo viuenti, & non recenti mundare. Videntur dissentire, sed in terrenis cogitationibus consentiunt sibi. Opinio diuersa est, vanitas vna est. *August. in Psalm .80.*

hauiing among themselues the like dismemberd Vniuersa-
lity, the like variable continuance, the like agreement a-
gainst one, and the same truth, and disagreement in their
seuerall errors, as the *Babylonians* had. And that I may not
seeme without prooffe to accuse hereticks of being Idola-
ters, I shall confirme the same, and conclude with these
wordes of (2) *S. Augustine*. Heretickes (saith he) haue like Pa-
gans fagined, and deuised to themselues diuers Gods, which they place,
if not in Temples, yet, that which is worse, in their hartes, being them-
selues temples of fond fancies, and ridiculous Idols. It is a great peece of
worke to breake those Idols of nouelty in their hartes, and prepare a place
for the true God, ancient, and not recent, euerliuing, and neuer changing.
They all being of different myndes, fancy to themselues other, and other
Gods, and as it were dy the Christian faith with diuersity of errors,
wherein they seeme to dissent, but in earthly cogitations they doe conspire.
Their doctrine is different, their vanity the same. Thus *S. Augustine*.

T H E





THE FOURTH CHAPTER.

DISCOVERING

*The Bachelours proud hereticall contempt of Generall
Councells : and how notoriously he doth falsify
diuers Canons taken out of the Councells of
Constance, and of Trent.*

HE Bachelour hauing commended his
owne salues, and condemned vs as incu-
rable for not being healed by them, now
seeketh to discredit the meanes to cure
wounds, to suppress errors, to reforme
abuses, vsed by the Catholicke Church,
specially that which Christ did (a) ap-
point the Apostles (b) and the Church since in all ages to
practise, to wit, the definition of Councells. You heard
before of (c) 38. Councells, partly Nationall, partly Gene-
rall, some very ancient, which the Bachelour blew away
with one puffle, saying *they did establish the Kingdome of Antichrist*,
without bringing any prooffe: such strong breath these men
haue to blow the supposed Antichrist out of his throne,
that is, the Church of Christ, and true Christianity out of
the world. For how can Christian Religion stand, if such

(a) *Matt.*
18. v. 17.

He that
heareth
not the
Church;
let him be
to thee as
an heathen.

(b) *Act.*

15. (c) See
the 4.

Some of
Councells
pag. 40.

(d) *Matth.*
18. v. 20 &
c. 28. v. vlt.

blowers be permitted? If the voyce of so many Councells, to which Christ did promise the holy Ghost, and his (d) assistance, may be condemned as the voice of the Diuell, by a light-headed Bachelor, that could thinke the voice of a boy out of a Chimney, or some corner of his chamber, crying (*Crashaw, Crashaw, goe to Geneva*) was the voyce of an Angel.

(e) *Tract.*
27. in *Ioan.*
Numerū
quendam
languoris.

2. But the Minister not to stick in the number of 38. which number doth signify weaknesse & infirmity, as (e) *Augustine* noteth, & to make the perfect number of forty falleth to contemne, and cauilt at two other generall Councils, that of *Constance*, and the last of *Trent*, accusing them that they were so far of from healing old woundes, as they did contrarywise establish diuers impious errours, neuer before decreed in the world: where he commeth forth with triuiall cauills, about Communion in one kind; breaking oathes made to Heretikes; the Canon of Scripture; and the authentick translation. To which cauills Catholikes haue answered many hundred times, though they will take no notice therof, shewing themselues therein true Bachelours of Babel, that will not be healed; though our Bachelor hath deuised some new trickes of falshood, as you shall see. And because heere he beginneth to cyte & produce our Authors, I desire the Reader to call to mind his promise strongly made in his Preface, *to deale faithfully, and cyte the wordes of our Authors, and alleage them according to their true meaning* hauing himselfe perused aforehand the whole scope of the place. which how he hath performed, you shall now begin to perceiue, how true my accusation against him is, that scarce one Author doth he alleadge, whom he doth not also one way or other very notoriously corrupt, to giue their words a hard sound, and wrest them from their plaine meaning; which must needs be a signe of great want of conscience.

The Bachelor's
promise
of fidelity
in quotation
of
Authors.

3. Concerning Communion in one kind, he doth repeat the same accusation againe in his tweluth wound, where I haue shewed, that he doth notably falsify the wordes of the Councell, to fasten a blasphemy on the Canon, and corrupt the story and text of the holy Ghost, to make it seeme they defined against Christ. To which place I remit the

Rea-

Reader not to weary him with a needlesse repetition of the same things, and will come to his second cauill against this Councell. In which he doth charge the Fathers therof to haue defined, as good Deuinity, that oathes and couenants made to heretikes are of no force, and bynd not the makers, and to haue decreed, *that though the Emperour or King giue a safe* pag. 48. *conduct to one accused of heresie, to come to a Councell or disputati- on &c. and though he bind, and confirme that safe conduct with any and whatsoeuer; and though he would not haue come, but vpon the assu- rance of the safe conduct: yet, hoc non obstante, this notwithstanding, he may be taken and proceeded against, and burned as an heretike, without any preiudice to the Catholike faith.* Thus he makes that Councell define, but with such false translating the words of the Canon, and concealing particles therof which are of most moment, that you will wonder, if you thinke the man hath any conscience, where the same was. He saith the Councell defineth, that the Oath may be broken by the maker, and the Heretike burned, *without preiudice of the Catholike faith.* But no such definition is in the Councell, but only this: (f) *Ex eo (f) Concil. Constant. Sessio 12: Saluo conductu nullum fidei Catholicae, vel iurisdictioni Ecclesiasticae pra- iudicium generari, vel impedimentum praestari posse, vel debere &c.* that is, that such a safe conduct neither can, nor ought to put any hinderance, let, or impediment to the Catholike faith, or Church, or to Ecclesiasticall iurisdiction (of the Coucell) but they may, that notwithstanding, proceed &c. Where you see the Councell doth not say, that Oaths may be broke by the makers without preiudice of Catholike faith, as this Minister maketh the Canon roare; but only that Oathes and promises made by inferiours do not restrain the power of definition of the superiours, nor the safe conduct of the Emperour oblige a Councell, nor the Couenants of temporall Princes bynd the Ecclesiasticall iurisdiction of them that are independent of them.

4. This is one corruption, notorious as you see, turning the sense and sound of the Canon quite another way. The second is his concealing the iudge or person that may proceed against such heretickes, leauing the Reader to thinke, that euen the makers of such oathes, temporall Prin-

ces,

ces, hauing intrapped heretickes by such oathes, may breake the same, and proceed against them. But the wordes are, *non obstante, liceat Iudici competenti & Ecclesiastico &c.* Notwithstanding this safe conduct, it is lawfull for an Ecclesiasticall and competent Iudge, to wit, one authorized by the Councell to proceed against heretickes, that scorning the Councells safe conduct, shall come vpon the warrant of a temporall Prince. The third is the concealing the last wordes of the Canon, wherein the Councell doth define, or rather suppose, as a thing most certayne, that temporall Princes that giue their word vnto heretickes are bound to keepe it, as farre as they are able, decreeing in these wordes: *Sic (s) promittentem, cum fecerit quod in ipso, ex hoc iam in aliquo non remansisse obligatum.* That the makers of such oathes hauing done

Princes & others that make oathes vnto heretickes are bound to keep the same, what in them lyeth to keepe the same, doe not remayne further obliged. Who doth not see, that the Councell doth suppose that Princes are bound to keepe oathes made vnto hereticks, as far as it lyeth in their power, or as they may by law, and iustice, and without wronging others, or overthrowing the authority of them that are not their subiects, which is to keep oathes made vnto heretickes, as far as the same may be kept vnto any other; which oathes can neuer bynd eyther beyond power, or against iustice.

5. Thus treacherously doth this Minister deale with the Councell about keeping faith: and no lesse perfidiously doth he falsely misreport the doctrine of Bishop *Simancha* whom he makes speake in this sort: By the authority of the Decree, it is now a rule in our Church that faith made to an heretick by a priuate man, is not to be kept; no, nor if it be made by a Magistrate. This is proued by the practise of the Councell of Constance. Marke (saith the Bachelour) how they are healed; afore it was true in pullick persons, now it is true in priuate men also; afore it might be broken without any fault, but now it may not be kept. Thus doth this fellow insult ouer vs. But looke into *Simancha*, & you shall find him teach in expresse tearmes as may be, the contrary to that which here the Minister doth inforce him to speake. He hath two conclusions about this matter, the first concerning publick persons in these wordes: (h) *Si fides hereticis data esset*

(g) Concil.
vbi supra.

pag. 49.

A most
notorious
lander.

(h) *Iacobus
Simancha
in institut.
Cathol. c.
46. n. 52.*

Principe

Si fides hæreticis data esset à Principe, vel publica potestate, exactè seruanda esset: si modò quod addixisset, non sit de illo genere rerum quas lex aut inspirata aut naturalis vetat præstare. Non enim videtur esse vetitum eorum quæ ad naturæ & gentium ius attinet habere cum hæretico commercium.

Principe, exactè seruanda esset &c. If the Prince or publick Magistrate giue his word vnto heretickes, the same is to be kept exactly, except the promises be of such thinges, as the law of God, or nature doth forbid: for it is not vnlawfull to haue traffique with heretickes in such thinges as pertaine to the law of Nations, and nature. This is *Simancha* his doctrine. How could he speake more plainely to conuince the Bachelour of false dealing? What can be more contrary, when faith giuen vnto heretickes by the magistrate is not to be kept, which the Bachelour doth make *Simancha* say, and, *is exactly to be kept*, which are his very wordes? The second conclusion of *Simancha* is about priuate persons specially, which is set downe in this sort: *Fides hæreticis data, etiam iuramento firmata, contra publicum bonum, contra salutem animarum, contra a diuina & humana, nullo modo seruanda est*. Faith giuen vnto heretickes, when it is against the Common wealth, against the saluation of soules, against the lawes cyther of God or man, is not to be kept. In a bad promise, faith (i) *Isidorns*, breakethy word, neyther can any oath bynd a man vnto the same. Thus far *Simancha*. Where you see the Bachelour doth conceale the limitation of *Simancha* his doctrine, that *things are not to be kept, when the promise is a sinne*, but when the thinges are lawfull, then it is to be kept by the Magistrate exactly, and by priuate men, as far as they are able to keep the same, without transgressing the law cyther of Nature, or Christ, or Man, to whom they are subiect. How this may be excused from wilfull lying, and malicious corrupting the doctrine of Authors, to make them odious, I see not, if he did peruse this place, as he doth protest. And thus much of the Councell of *Constance*.

(i) In malis promissis rescinde fidem inquit Isidorus: & iuramentum esse non debet vinculum iniquitatis *Simancha* vbi supra?

6. Let vs come to the Councell of *Trent*, whome he doth yet more egregiously abuse and falsify, not only changing some wordes of their Canon, and perverting the mea-

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ning

ces, hauing intrapped heretickes by such oathes, may breake the same, and proceed against them. But the wordes are, *non obstante, liceat Iudici competenti & Ecclesiastico &c.* Notwithstanding this safe conduct, it is lawfull for an Ecclesiasticall and competent Iudge, to wit, one authorized by the Councell to proceed against heretickes, that scorning the Councells safe conduct, shall come vpon the warrant of a temporall Prince. The third is the concealing the last wordes of the Canon, wherein the Councell doth define, or rather suppose, as a thing most certayne, that temporall Princes that giue their word vnto heretickes are bound to keepe it, as farre as they are able, decreeing in these wordes: *Sic (g) promittentem, cum fecerit quod in ipso, ex hoc iam in aliquo non remansisse obligatum.* That the makers of such oathes hauing done what in them lyeth to keepe the same, doe not remayne further obliged. Who doth not see, that the Councell doth suppose that Princes are bound to keepe oathes made vnto hereticks, as far as it lyeth in their power, or as they may by law, and iustice, and without wronging others, or restraining the authority of them that are not their subiects, which is to keepe oathes made vnto heretickes, as far as the same may be kept vnto any other; which oathes can neuer bynd eyther beyond power, or against iustice.

(g) Concil.
vbi supra.

Princes &
others that
make
oathes vnto
hereticks are
bound to
keepe the

pag. 49.

A most
notorious
lander.

(h) Iacobus
Simancha
in institut.
Cathol. c.
46. n. 52.

5. Thus treacherously doth this Minister deale with the Councell about keeping faith: and no lesse perfidiously doth he falsely misreport the doctrine of Bishop *Simancha* whom he makes speake in this sort: By the authority of the Decree, it is now a rule in our Church that faith made to an heretick by a priuate man, is not to be kept; no, nor if it be made by a Magistrate. This is proued by the practise of the Councell of Constance. Marke (saith the Bachelour) how they are healed; afore it was true in publick persons, now it is true in priuate men also; afore it might be broken without any fault, but now it may not be kept. Thus doth this fellow insult ouer vs. But looke into *Simancha*, & you shall find him teach in expresse tearmes as may be, the contrary to that which here the Minister doth inforce him to speake. He hath two conclusions about this matter, the first concerning publick persons in these wordes: (h) *Si fides hereticis data esset*

Principe

Si fides hæreticis data esset à Principe, vel publica potestate, exactè seruanda esset: si modò quod addixisset, non sit de illo genere rerum quas lex aut inspirata aut naturalis vetat præstare. Non enim videtur esse vetitum eorum quæ ad naturæ & gentium ius attinet habere cum hæretico commercium.

Principe, exactè seruanda esset &c. If the Prince or publick Magistrate giue his word vnto heretickes, the same is to be kept exactly, except the promises be of such thinges, as the law of God, or nature doth forbid: for it is not vnlawfull to haue traffique with heretickes in such thinges as pertaine to the law of Nations, and nature. This is *Simancha* his doctrine. How could he speake more plainly to conuince the Bachelour of false dealing? What can be more contrary, when faith giuen vnto heretickes by the magistrate is not to be kept, which the Bachelour doth make *Simancha* say, and, it is exactly to be kept, which are his very wordes? The second conclusion of *Simancha* is about priuate persons specially, which is set downe in this sort: *Fides hæreticis data, etiam iuramento firmata, contra publicum bonum, contra salutem animarum, contra legem diuinam & humanam, nullo modo seruanda est.* Faith giuen vnto heretickes, when it is against the Common wealth, against the saluation of soules, against the lawes cyther of God or man, is not to be kept. In a bad promise, faith (i) *Isidorns*, breake thy word, neyther can any oath bynd a man vnto sinne. Thus far *Simancha*. Where you see the Bachelour doth conccale the limitation of *Simancha* his doctrine, that oaths are not to be kept, when the promise is a sinne, but when the thinges are lawfull, then it is to be kept by the Magistrate exactly, and by priuate men, as far as they are able to keep the same, without transgressing the law cyther of Nature, or Christ, or Man, to whom they are subiect. How this may be excused from wilfull lying, and malicious corrupting the doctrine of Authors, to make them odious, I see not, if he did peruse this place, as he doth protest. And thus much of the Councell of *Constance*.

6. Let vs come to the Councell of *Trent*, whome he doth yet more egregiously abuse and falsify, not only changing some wordes of their Canon, and perverting the mea-

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(i) In malis promissis rescinde fidem inquit Isidorus: & iuramentum esse non debet vinculum iniquitatis *Simancha* vbi supra

ningtherof, as he did with *Constance*, but indyting a new Canon for them in his owne wordes, and thole horrible & exorbitant, settng them a part from his owne, in a differēt letter, very conspicuously, as the wordes, & decree of the Councell, which is this:

The Apocriphall bookes of Tobiah, Iudith, and the rest shalbe held and receiued of as Authentickall, and Canonickall authority, as any parts of holy scripture, whose authority was euer sacred.

The light
of the Pro-
testant
Ghospell
to see
thinges
that are
not.

This he saith was neuer till then decreed, not in the darkeſt times of Popery, when ignorance, & superstition was without all contrōll; which I do willingly yield vnto: neyther had a Canon in such absurd, and exorbitant terms byn euer indyted, but in the dayes of the sun-shine of this new Ghospell, when impudency, and impiety is without all contrōll. For this Canon, he referreth vs to the fourth session of the Councell; but truly if from the first line to the last of that Cōcell, in the fairest day of his sun-shining Ghospel, when his eys are best, he shalbe able to shew me or any other, a Canon, where the Councell doth confesse books to be Apocriphal, and yet define them to be of as Authentickall & Canonickall authority, as those whose authority was euer sacred, as you see he doth make the tenour of their Canon to be, and not only *Tobias*, & *Iudith*, but the rest of Apocriphall books without limitation, which are very many, to be Canonickall. If, I say, he can shew me such a Canon, I will cōfesse the same was made in dark tymes of Popery. But if this roaring sound & the horrible crack of this Ordinance be faigned, & counterfaited by himselfe, to fright poore ignorant people, I am much deceiued in my conceipt, of the conscience & honour of most Protestants, if they doe not highly detest such vncōscionable, and thamefull dealing.

(k) Conc.
Trid. sess.
4.

7. Now as for the Canō of holy Scriptures which the Councell of (k) *Trent* doth professe to hould, in which the books of *Tobias*, *Iudith*, *Hester*, the book *VVisdome*, & *Ecclesiasticus*, the first & second of *Machabees*, which Protestants following the Iews do reiect, which were euer sacred in truth, though some mistakers thought otherwise of them, the truth therof may appeare by this, that *M. Crashaw* is not able to speake one true

true word against it, but laith together such a multitude of palpable falshoods, that more for number, or greater for quality, or for their impudency lesse excusable, were scarce before cuer vttered by any, within the cōpasse of so few lines.

First (saith he) *this was neuer decreed till then, not in the darkest* (l) *Stultus* *tymes of Popery: which he speaketh by* (1) *moone-light, as may* *ut luna* *appear by his contradicting himselfe therein, in the same* *mutatur.* *page not many lines after, graunting that the third Coun-* *Eccles. 27.* *v. 12.* *cell of Carthage* (m) *did admit into the Canō the same books;* *pag. 50.* *which Councell was kept within the first foure hundred* (m) *Cōcil.* *(n) years, or in the beginning of the fifth age, & consequēt-* *Carthag. 3.* *c. 47.* *ly that those books were held Canonically, within the light-* *(n) In the* *some tymes of Christianity, when Religion did most flou-* *yeare of* *rish. Secondly he saith, that neuer any Popish Generall Coun-* *our Lord* *cell was so presumptuous before this of Trent, that euer durst adde more* *397.* *bookes to the sacred Canon, then we receiued from the Church of the old* *Testament: which is most inconsiderately spoken, and appa-* *(o) Aboue* *rently false, except he meane to reiect as Apocriphall the* *an 100.* *foure Ghospells, & all the rest of the Apostolicall Scriptures* *yeares be-* *of the new Testament, which were not receiued from the* *tween these* *Church of the old Testament, as all know. Thirdly he saith,* *2. Coun-* *it is little materiall, whether the Generall Councell of Florence did ad-* *cells. Flo-* *mit these bookes into the Canon or no, seeing it was but a small tyme be-* *re in the* *fore Trent, scarce an* (o) *100. yeares: by which you see what* *year 1438.* *small accompt this Bachelour makes of Generall Cōcills,* *Trent be-* *not fearing to meet in the field all the learned men of the La-* *gan in the* *tin, & Greek Church, who were gathered together in that* *year 1545.* *generall Councell of Florence, thinking himselfe perchance* (p) *Hierō.* *to be the Sampson of Protestants, able to put to silence a thou-* *prafat. in* *sand of such Doctours with the iaw-bone of an asse.* *Iudith.* *Hunc li-*

8. Fourthly, *It is cleare, saith he, that neuer generall Cō-* *brum Ni-* *cell made these bookes Canonically before Trent. This S. Hierome doth* *cena Sy-* *conuince to be false, saying of the booke of Iudith: (P) The He-* *nodus in* *brews placed this booke among the Apocriphall writings, the authoritie of* *numero* *which is not sufficient (in their opinion) to establish any doctrine of* *factarum* *Scriptura-* *faith: but seeing we read that the Councell of Nice hath accounted this* *rum legi-* *booke among the Canonically, I haue yielded &c. What say you to this tur* *com-* *Councell M. Crashaw? Was it popish? Was it made in darke putasse.*

tymes? Was it presumptuous? Or may not you rather seeme
puppish & presumptuous that talke in the darke you know
not what? Fifthly he saith, *that we are not able to bring one Father*
that held these bookes to be Canonical within the first foure hundred yeares
after Christ. Looke into Bellarmine (q) and Coccius (r) whom
he citeth, and you shall clearely find he careth not what he
saith. For they both bring diuers Fathers that liued within
the foure first ages after Christ for all, and euery one of those
fix bookes: in so much, that of the booke of *Wisdom* which
both Protestants, and Iewes reiect, Eusebius (s) writeth, that
Aegysippus, and Irenaeus, & *omnis antiquorum chorus*, all the com-
pany of ancient Fathers doe affirme Salomon to be the author
thereof, of the authority of whose bookes neuer ancient
Father did doubt. And the same might be proued of the o-
ther five, as you shall heare by that which shalbe proued
against his next impudent assertion; where like that fran-
tick Athenian who vaunted in the streets that all the ships in
the haue were his, not being owner of so much as one,
dareth say, that he is able to proue that all the Fathers for foure hun-
dred yeares did reiect them, not citing in text or margin so much
as one: a signe, that he is a great prouer against vs in pulpit,
where without controll he may lye as he list.

(q) Tom. 1.
cōtrouers.
x. de verbo
Dei l. 1. c.
10. 11. 12.
13. 14. 15.
(r) Tom. 1.
l. 6. art. 4.
9. 12. 13. 17.
18.
(s) Lib. 4.
Histor. c.
22.

(t) in the
yeare 385.
(u) l. 2. de
doctrina
Christiana
c. 8.

(x) l. 1. de
partib⁹ di-
uinae legis.
(y) lib. de
Tob. 1.
(z) Serm.
de elemos.
initio.

(a) Hieron.
prafat. in
Iudith.

* S. Cyril
l. 2. in Iuli-
an ultra
medium,
calles

the booke of *Wisdom* diuine Scripture, Melito epist. ad Onesimum putteth it in
the

the Canon: The General Coucell of Sardica vseth the testimony thereof as Scripture against the Arians, as Theodoret doth mention l. 1. Histor. c. 7. let Mr. Crashaw proue they did reiect them.

booke of *Wisdom*, which he calleth (b) *diuinam Scripturam*, (b) De ha-
diuine Scripture, & maketh *Salomon* the (c) Author thereof. bit. virg.
Let him proue that *S. Augustine* did reiect the booke of Ma- (c) Serm.
chabees, which he saith not (d) the *Iewes*, but the Church of Christ demortalit.
doth hold for Canonically. (d) Libros
Machabæ-

10. And here by occasion of *S. Augustine*, and the booke
of the *Machabees*, I must giue *M. Crashaw* warning, that in
proofe of his assertion he bring not such testimonies as are
the three *Syr Edward Hobby* alleadgeth out of *S. Augustine*, to
proue he reiected the *Machabees*, ignorantly, and impudently
corrupted, not by *Syr Edward* himself (I cannot thinke so
dishonourably of men of his calling) but by his trencher-School-
maister, or some mercenary (e) Lecturer, perchance euen by *M.*
Crashaw himself, who is great in the booke of this credulous
(f) Knight, whom they make fly hoodwinke to catch flies; f. 23.
which hood if I pull from his eyes that he may see how (f) pag. 55.
they (g) abuse him, I hope he will take it in good part. (g) His
The first is out of the booke *De mirabilibus sacra Scriptura* (h) owne
which he citeth (by their direction) as *S. Augustines*, which phrase.
all learned men by vniforme consent discard from that pag. 92.
number, as a booke of no account, which censure was (h) l. 2.
made of this booke many hundred yeares (i) before *Syr Ed.* c. 34.
ward was borne, or his Church cyther, whose antiquity he (i) by S.
doth say truly the *Ladies* are not able to (k) conceaue, though Thomas
they may easily conceaue her nouelty, seing some *Ladies* 3. p. q. 45.
may yet liue that are elder then his Church, and many are a. 3. ad. 2.
yet not very old, whose parents were some yeares before (k) In his
either her first Father. But as for that pretended booke of *S.* epistle to
Augustine, he that hath perused the same, and can thinke it the Collap-
to be worthy cyther of the wit, or learning, or to fauour sed Ladies.
of the style of that learned Father, he hath, I dare say, more (l) In the
skill of trenchers, then of Authors, specially seing the Au- third yeare
thor himselfe in the fourth Chapter of his second booke, of the 12.
doth say in expresse termes, that he wrote the said booke in Cyclis
the yeare of our Lord 627. (l) almost 200. yeares after that which he
624. begin

(m) Ann. S. Augustine (m) was dead. And was not Syr Edward think you
Dom. 480. heere bobbed by the Bachelour, or some Lecturer?

Prosper. in
Chronico.

Syr Edw.
Hobb. let.
pag. 60.

(n) His
phrase of
some of
his Mini-
sters.

S. Augu-
stines true
wordes
shewing
the Ma-
chabees to
be Cano-
nicall.

lib. 2. cap.
23. contra
Gaud. Ep.
or in the
better edi-
tions, lib.
2. cap. 31.

(o) p. 24.

11. But more grossely by many ods do they abuse him in the two other authorities, which do not onely bewray grosse ignorance (which is pardonable in a Knight, which it is not ioyned with arrogancy) but also great impudency, and want of conscience, framing sentences for S. Augustine, which he neuer wrote, nor so much as dreamed of. The first is, *Machabeorum Scriptura recepta est ab Ecclesia non inutiliter, si sobriè legatur, vel audiat, maxime propter istos martyres: sed ob hanc causam in Canone morum, non fidei censeri posset.* Thus they make S. Augustine speake; shewing, saith the Knight, that there must great sobriety be vsed in the hearing and reading of these bookes, and that they are in the Canon of manners, and not of faith. Now let vs see how intolerably his Pedantes deceaue him. S. Augustines words are these: *Scripturae quae appellantur Machabeorum non habent Iudaei sicut Legem, Prophetas, & Psalmos &c. sed recepta est ab Ecclesia non inutiliter si sobriè legatur vel audiat, maxime propter istos Martyres Machabeos &c.* The Iewes doe not admit the Booke of Machabees, as they doe the Law, the Prophets and Psalmes &c. Yet it is profitably receaued of the Church, if it be read or heard with sobriety, specially in regard of those Machabees Martyrs &c. This is that which S. Augustine saith of this matter. By which it is cleared first, that in S. Augustines iudgment, the Christian Church doth admit the Books of the Machabees as Canonically, in the sense that the Iewes did refuse them, to wit, euen as the Law, Prophets, and Psalmes are Canonically, whose authority was euer sacred. Secōdly that this whole sentence (*sed ob hanc causam in Canone morum, non fidei censeri posset*: that therefore they may be admitted into the Canon of māners, but not of faith) which cōtaineth the substance of the matter, is wholly added by Syr Edw. Chaplain, or School-maister. Will Syr Edward suffer himselfe to be thus bobbed, and his credit blowne vp? Will he not set such a frowne on them, as may make them vanish out of his sight for euer? Can any staine to his (o) Knight-hood be greater, then to be thought so notorious a falsifier of so great and learned a Father, euen in print? Neyther can

one gather, because *S. Augustine* saith, that the book is good, if it be read soberly, that therefore it is not Canonically. For what Booke of Scripture may not hurt rather then profit, if the same be read without humility in a drunken fit of a wanton wit? What Story or Miracle in the holy Bible will not some men deride when they bibble, or take tobacco, or when they read the Scripture as *Syr Edward* doth seeme to doe *Lypsius* his booke of our Ladyes miracles, by the fire side, when men roast crabs (p) pag. 102.
to drive a man out of a melancholy (P) fit?

12. No lesse shamefully do they make the poore weake neweighted Knight, corrupt another place of *S. Augustine* to (q) De ci- the same purpose. This it is: (q) *In sanctis Canonicis libris, nusquam uitate lib- robus diuinitus praeceptum permisumue reperiri potest, ut. vel ipsius adipis- 1. cap. 20. cenda immortalitatis, vel illius carenti, cauendiq, mali causa, * ut Ra- * nobis ip- is seipsum occidens laudatur.* This place they gaue the Knight, *his necem* out tould him not where it was to be found in *S. Augustine*, *inferamus,* leauing vs to seeke it in the wide world of his writings: neither haue the Latin words any sense, as any that doth vn- derstand that language must needs perceiue, though in the margin I haue both noted the place, and added the words of *S. Augustine* that were waiting, to make vp the sense, which *Syr Edward* doth thus turne into English: In the holy Canonically booke, there is no diuine precept or permissiō to be found, that we may eyther (r) Al this is added to *S. Au- gustine.* *aine immortality, or to escape any perill, make away with our selues* (r) *pag. 61.* *Razis did, and is therefore commended in the Machabees.* Thus *Syr Edward* Englisheth the wordes, and then demaundeth, *Where* *now the collusion?* Truly *Syr*, in the Minister that suggested vn- to you this corrupted peece of *S. Augustine*, adding to the text, *Razis seipsum occidens laudatur*, as *Razis* did kill himself, and is therefore commended in the *Machabees*: which words *S. Au- gustine* hath not, and were put in, to discredit the Booke of the *Machabees*, in which to the lesse wary, or sober Reader, *Razias* (for that is his name, not *Razis* as your suggester doth style him) may seeme to be praised for that fact of making a- way himself. But did *S. Augustine* read that Booke with so little sobriety, that he fell into this drunken conceipt of your hu- mourizing discourser? Far was it from *S. Augustines* gravity, who saith the contrary in expresse terms in that very place against *pag. 24.*

Gaudentius you cyted, where the *Circumcellians* who killed themselves in their defence, did obieſt, that *ſanctarum Scripturarum autoritate laudatus eſt Razias*: *Razias* is prayſed by the authority of diuine Scripture. Doth *S. Auguſtine* ſay he is prayſed in the *Machabees*, but that booke is not Canonically No. He denieth, that he was prayſed for killing himſelf.

(s) 2. Ma- *Quomodo laudatus?* (ſayth he) *quia fuit amator ciuitatis.* (s) How
chab. 14. is he prayſed? becauſe he was a loue of the Citty or Cōmon
(*) Hanc wealth; and ſo goeth forward, ſpeaking of other cauſes
eius mortē why *Razias* was prayſed: and hauing ſet downe the bloody
mirabilio- and vndaunted manner of his death, concludeth in theſe
rem quām words. This (*) death of *Razias* more admirable thē allow
prudenti- able, hauing more ſhew of valour then true wiſdome, th
orem, quē- able, hauing more ſhew of valour then true wiſdome, th
admodum Scripture doth ſet downe in what manner it was done,
facta eſſet not prayſe as a thing that ſhould haue beene done. Thus
narravit, *S. Auguſtine*. Who doth not ſee that *Syr Edwards* Readers of
non quali bookes, and roſters of crabs by the fire ſide do ſlaunder *S.*
facienda *Auguſtine*, as though he had beene as drunken and dizzy-bray-
eſſet, ſcri- ned a Reader of the *Machabees* as themſelues? Can any cor-
ptura lau- ruptions be more groſſe then theſe? I could wiſh *Syr Edwards*
dauit. for his credits ſake, to lay the matter of his Pamphlet on the
Aug. loc. Miniſter that was the true Father therof, only challenging
cit. to himſelf the ſtyle and phraſe, which may well beſeeme a
Knight, and is too rich and goulden to choth the foule
brat of a Miniſters brayne.

13. But to returne to *M. Crashaw*, if he keepe this
(n) apud. *Caueat*, that he put not whole ſentences into the Fathers of
Eſeb. l. 6. the firſt foure hundred yeares, he will neuer be able to proue
Hiſt. c. 19. that they all did diſcard from the Canon the former bookes,
(x) de pon- as he doth brag he can doe, nor that any ancient Father,
derbus & euen thoſe that are moſt accuſed therof, *Origen* (u) *Epipha-*
menſuris. *nus* (x) and *Hierome* (y) did ſuperſtitiously tye themſelues
(y) præfat. niſ (x) and *Hierome* (y) did ſuperſtitiously tye themſelues
in lib. Reg. or the Church to the Canon of the Hebrewes. Let him
(z) Orig. proue that *Origen*, and *S. Hierome* doe not admit the two
epiſt. ad laſt Chpaters of *Daniel*, concerning *Suſanna*, and the Dragon,
Iulianū A- which both Proteſtants, and Iewes reiect; in defence of
fricanum. which Chapters *Origen* wrote an Epiſtle to *Iulius Africanus*
& homil. which Chapters *Origen* wrote an Epiſtle to *Iulius Africanus*
2. in Leuit. (z); and *S. Hierom* being charged by *Ruffinus* to reiect them,
becauſe

because his wordes in his Preface vpon Daniel to the lesse wary Reader may seeme to carry such a sense, doth answer:

(a) I did not set downe what my self thought, but what the Hebrews are accustomed to say against vs. Further calling Ruffinus, *stultum* *scophantam*, a foolish Sycophât, for mistaking, and charging him therein with the hebrews opinion: which title, did S. Hierome lyue, he would (as with great reason he might) lay vpon M. Morton, who itill (b) challengeth S. Hierome to be of his side, and to reiect these two Chapters, notwithstanding his earnest disclayming from that error. Finally let him proue that S. Epiphanius with the Hebrew, and Protestant Canon doth reiect the booke of *Wisdom*, and of *Ecclesiasticus*, both which he numbred among the *Diuine Scriptures* (c) and maketh *Salomon* authour of the (d) first. Let M. Crashaw, I say, proue these thinges the next tyme he appeares eyther in print or pulpit, and not only beat the ayre, and wound the eares of the learned with foolish brags, and palpable falshoods. Which he will neuer be able to proue, much lesse can he proue that any anciêt Father or true Christian since the tyme of Christ in any age was so Iewishly addicted to the hebrew Canon, as Protestants now are, that they were resolu'd in defence thereof to stand out against Canons of generall Councells of the Christian Church, charging S. Hierome (of all the Fathers thought to be most affected to the hebrew) vpon the first sound of the Ordenance of the *Nicen* Councell for the booke of *Iudith*, yielded therunto, which was the humble resolution of the rest, far from the pride of our Bachelour, and his fellowes, who would condemne such a Councell of the ancient Church as presumptuous, and such a Canon as a high disgrace to holy Scripture; resolving rather to dye desperately by the curses proceeding from the mouth of such a Canon or Ordenâce, then yield to obey them.

(a) Qui hoc criminatur stultum scophantam probat. Non enim quid ipse sentiret sed quid ipsi aduersus nos dicere soleant, explicauit.
(b) *Apol. Cathol. p. 2. l. 1. c. 3.*
(c) *Hæres. 76.*
(d) *demen- suris & ponder. initio.*
Epiphanius in that place lea- ueth these bookes out of the Canon of the Hebrews, but he doth not speake according

14. Now remaineth his cauill against another Canon to his taken likewise from the same Councell of Trent. For (saith owne opinion) a Romish Councell will neuer meete for one euill, therefore secondly they decree;

That in all disputations, sermons, lectures, and to all other purposes,
S that

(e) Cōcil.
Trident.
sess. 4.

that latin Translation, called the vulgar, shalbe held the authenticall text, and that no man presume vnder any pretext to refuse (e) it.

(f) Longo tot sæ-
culorum
vsu in Ec-
clesia ipsa
probata.

Thus he, where I may note, that this Bachelour lightly neuer permitteth any Author passe his hands with one simple corruption of his saying, but still printeth vpon it a double marke of falshood at least, as now he peruerteth this Canon, both by omission of some words that might haue made the same more plausible, and adding some of his owne to draw it to an harder sound. First he omitteth the description which the Councell maketh of this translation, calling it, (f) *the translatiō approued in the Church, by the long vse of many ages*: which description with men of iudgment may be sufficient to moue them to allow of that decree, as very conformable both to reason, wisdom, and piety, and therefore was left out by the Bachelour, to leaue the Canon as bare as might be, and in the worst sound he could. But much more perfidious, and full of wilfull malice is his adding to the Canon, that this translation must be vsed for *all purposes*, which is neither the text, nor sense therof. For the Canon doth not forbid, but that we may haue recourse vnto the Originalls for foure purposes as *Bellarmino* noteth. 1. To correct the faults that may be in the Latin print. 2. To know which is the truest Lecture, when the Latin copyes vary. 3. To know the true sense of a place whē the Latin is ambiguous. 4. To know the force, power, and emphasis of the words that so we may better vnderstand the Scripture: so that (a purpose) was added to the text by the Bachelour of purpose to deceaue his Reader, and slander our doctrine, which may seeme wonderfull, that no place can escape him without such palpable corruption therof, after such promises of exact dealing, the credit of the English Ministry lying vpon his head.

15. Now yow will wonder if you read his Comment vpon this Canon, with what a multitude of false, and foolish vntruthes he chargeth the same. First, saith he, *beere is a strange decree; the streame shalbe of more vertue then the fountain; the translation of more authority then the originall; which is a strange vntruth.*

pag. 51.
A multi-
tude of
vntruths.

vntruth, there being no word of fountaine, or originall,
 or of being more or lesse vertue in the Canon, but only the
 translation to be true, & the water from the fountaine cleare.
 Cannot a translation be true, except it be of more authority
 then the originall? Cannot water from the fountaine be
 cleare, vnlesse it be more cleare, and of more vertue then the
 fountaine? Who is so voyd of iudgment, that doth not see
 the vanity of this sottish slander? Secondly many learned Pa-
 pists (saith he) are ashamed of this, if they durst vtter it, and Bellar-
 mine and Coccius do bewray it by their sleight handling of the matter. A fond
 But first, how commeth he to know the shame of our secret
 thoughts, which we neither do, nor dare vtter? Haue Mini-
 sters more insight into our harts to see our secret blushing,
 when they will graunt to Saints, and Angells to know our
 inward praying? If we haue made him acquainted with Barl. Ser-
 mon 1602.
 our shame in secret confession, why doth he proclaime it at
 the Crosse, and sound it out with a peale of Canon, as M. in the Pre-
 Barlow did the confession of the infortunate Earle? And how face.
 may Bellarmine & Coccius be said to handle this matter sleight- (g) Chap-
 ly? Doth not Bellarmine spend many long (g) Chapters in it? ter 14. of
 Doth not he proue the authority of the vulgar translation his 2. book
 by many (h) reasons: by the authority of the Church, that de verbo
 vsed the same for so many ages; by the authority of Fathers, Dei.
 that highly comend the translation of S. Hierome, (i) whose (h) c. 106
 the greatest part of the vulgar is, which was so exact accor- (i) Coccius
 ding to the Hebrew fountaine, that S. Augustine (k) saith, the also l. 6.
 very Hebrews were forced to confesse that translation to be true? Doth (k) Cuius
 not Bellarmine particularly answer the obiections which (l) literatum
 Calvin, and (m) Kemnitius, and others (n) bring to proue the laborem
 vulgar translation corrupt? May this be termed sleight hand- Hæbræi
 ling of a question? Doth this Babler know, or care what fatentur
 he saith? esse vera-
 cem. l. 18.
 de Ciu. dei.
 c. 43.
 (l) c. 13.
 (m) c. 12.
 (n) c. 11.
 & 14.

16. Thirdly Bellarmine and Coccius (saith he) are wiser
 then to venture their credits vpon so false a matter, and therefore doe
 wholly leane it vpon the credit of that Conuenicle. Are not these
 things newes to men that haue read Bellarmine, and Coccius?
 Dare they not defend what the Councell taught in that
 Canon? Durst not Bellarmine venture his credit vpon it? Is

(o) Nega-
ri non po-
test, quin
sint fōtes
anteponē-
di riuulis
versionū,
quando
cōstat fon-
tes non ef-
se turba-
tos: nunc
autem
fontes
multis in
locis tur-
bidos
fluere o-
stendim⁹.
c. 21.

(p) cap. 2.

(q) Vetus
Interpres
videtur
summa fi-
de Libros
Sacros in-
terpretat⁹.

Annot. in
c. 1. Lucæ.

v. 1.

(r) in pra-
fat. noui
Testamēti
ann. 1556.

(s) In cap.
17. Luc. &
in nou. Te-
stam. part.
30.

(t) Conra-

dus Pellicanus Præfat. in Psalter. ann. 1534.
sion to English Recusants. pag. 16.

he not most earnest in defence of that Canon? He doth not magnify the translation above the originall, neither doth the Councell, as hath beene said; but that our translation (°) is more incorrupt then the originalls, which now we haue, and by which our new Maisters would correct the ancient text, Bellarmine doth constantly auouch (p); which he doth conuince euen out of the confession of Calvin himself. Neither haue we cause to be ashamed of this Translation, which euen the Aduersaries and enemies of the Councell writing one against anothers Translation, do highly commend as most sincere, and authentical; so potent is truth, and true that Prouerb, when theeues fall out, true men come by their right. For of this edition Beza saith, that the Interpreter seemeth to haue translated with meruailous sincerity, and religion, (q) which for the most part (saith he) I doe follow, and prefer before all (r) other. With whom Molinaus consenteth, preferring our Translation before all others, namely before the Translation of Erasmus, Bucer, Bullinger, Brentius, the Tigurine, and euen that of Iohn Calvin; in so much that Pellicanus a learned Protestant is forced to confesse, that the vulgar Interpreter was a most pious, and learned Father, truly indued with a propheticall (t) spirit; and euen our English Aduersaries in the end, are content to yield, that for the antiquity thereof, the vulgar be preferred before all other latin (u) bookes. Who doth not see the vanity of M. Crashaw, that bringeth our vniforme receyuing of the same authentical text as a shame and wound of our Church, which in the iudgment of best and most iudicious Authors is a glory, and ornament therof? But let vs heare the Bachelour goe forward in his falshood.

17. Fourthly, these two bills about the Canon of Scriptures and authentical translation, were carryed (saith he) in the beginning of the Councell, when there were scarce sixty in the house; for the Pope durst not for one of his crownes, haue put these two bills concerning the Canon of Scriptures and authority of the vulgar translation, especially the latter, to the full house. Thus the bell ringeth what the foole thinketh, without

(u) D, Done in his persua-

without any proote. For first the Pope did vse his best endeavour & all possible diligence, that all Bishops might be present at the beginning of the Councell, as doth appeare by (x) vide the Bull of Indiction, and Conuocation thereof (x) where Bullamini- they are charged (y) vnder Censures (z) to be present at dictiois. the beginning. Secondly the Canons and Decrees of the (y) In vi Councell were not absolutely made before the end thereof, iurifur- when subscribed by the handes of all the Bishops, they randi, & were presented to the Roman to be confirmed by him; so virtute that all and euery Decree, and Canon of the Councell was sanctæ obe- assented vnto, and subscribed by all that had voices in the dieticæ &c. (z) sub Councell, which were about three hundred, as the Bache- panis iure our confesseth. Neither were these matters handled first out & consue- of feare, that they would not passe in a full Councell, which tudine &c. are is to be committed to the holy Ghost, but because the See the last session of course & order of doctrine did require those things should the Councell, the first decided. For as in euery science, first agreement is to be made of the principles from which conclusions are deri- ed: so likewise in Councells the first treaty ought to be con- cerning the word of God, and the authentickall text thereof, when controuersy is about the same, the word of God con- ceyning the principles from which generall Councells are to deduce their definitions and Canons: so that the Bache- our chargeth this Canon with the black powder of the false and foolish imaginations of his owne brayne.

18. Finally not to weary you with the tedious rehear- all of all his intollerable falschoods, he concludeth with this notorious vnt ruth, that since the Council of Trent, some pag. 52. Catholicke Authors haue dared euen to resist this Decree, who though they were tolerated (sayth he) whilest they liued, yet being dead their bookes are eyther purged, that is altered, or els reprobued. And in his mar- gent he nameth Arias Montanus, Sixtus Senensis, and Oleaster to be the men. This is so strang an vnt ruth, that to any learned man that hath perused these Authors, he may seeme to speake in a dreame. For who doth not know that is lear- (a) in bi- ned, that these Anthors both in their life, and since they bliotheca death are highly esteemed in our Church, as may appeare sancta. by (a) Posseutinus his censure of them, which the Bachelour saith

(b) p. 67. And did these Authors stand out against this Canon of the Councell euen vnto death? Nay did they not highly esteeme, prayse, and commend this decree? Let *Sixtus Senensis* who stands in the midst speake for the other two, which he doth in the eight booke of his *Bibliotheca sancta* in the refutation of the thirteenth heresy, which reiecteth the authority of the vulgar Translation, where he doth confute the Protestant Paradoxe of still reforming the translations vnto the originalls, which were (saith he) to raise an eternall tumult, and discord in the Church, and neuer make an end of translating a new the Scriptures, nor of correcting, altering, and censuring former translations. (c) *Proinde* (saith he) *animaduertens Sacrosancta Tridentina Synodus, rectè &c. VVherfor* the holy Councell of Trent perceyuing this (to wit the necessity of one translation in Gods Church) hath vpon good reason ordayned, that of all Latin Editions which are extant, only the old, and vulgar be authenticall &c. which Decree was made with great cause, not only because this Edition hath bene approued in the Church, by the continuance of so many yeares, but also for that not any of the more recent translations, is either more certaine, or more secure, or more exact, or more faithfull than this.

(c) *Vide*
Sixtū *Se-*
mens. *l. 8.*
Biblioth.
sanct. hæ-
ref. 13. pag.
1051. Edit.
Venet.

19. Thus writeth this Author, and in that place pro- ueth largely, not hauing any sillable that may sound of the least dislike of this Canon, but doth learnedly, grauely, and sharply condemne Protestants for resisting the same. Now what shall we say of M. Crashaw that brings him in, following a contrary course, and standing out euen vnto death against the doctrine of this Canon, and curses of the Councell? What trick or policy is it in this Minister, to vtter such grosse falshoods, and in his fellowes to allow them to be printed, to iustifie the State? Verily I know not what their policy may be heerein, except they mean to amaze vs with their impudency, and put vs out of hart euer to conquer their malice, by shewing them the truth; or that euer their mouths will close vp from rayling at vs, for want of matter; seeing they can create the same of nothing, and find whatsoeuer they fancy against vs, euen in those Authors where the contrary is both plainly, & earnestly

earnestly taught: their policy, I say, may be, to thinke to discourage vs from answering their flauēders, & discovering their fallc tricks, seeing that therein we do but wash bricks, or Black-Moores that will not be white. But let them know that they deceaue themselves, we being resolved to follow S. (d) *Augustines* counsell, to make vse of Heretikes: Not (saith he) to approue their errorrs, but that by defending the Catholike doctrine against their deceipts, we may be more vigilant and wary our selues, though we shall not be able to reclayme them from their damnable course. And yet we cannot but expect that this dung of M. *Crashawes* falshood, that he hath layd vpon the soyle of our Countrey, consumed by the force of truth, will make many the more apt, and disposed to bring forth the corne of Catholike faith, which we seeke by these labours to sow in their soules. For as S. (e) *Cyprian* saith, it is meere madnesse in Heretikes not to thinke or consider, that lyes do not long tyme deceyue; that night doth continue no longer then till the breake of day, and that the day being cleare, and the sunne ryse, the darknes doth yield vnto the light.

20. And thus much of the Protestant salues which the Bachelour hath with no more vehemency then vanity prayed, and of his cauills and flauēders against Councells, the salues to heale the wounds of errorr and discord, which the Church of God in all ages hath vsed, which not onely faith, but euen naturall reason, not only the word of God, but also common sense must needs moue any discreet man, that seriously, and really desireth to be saued, to prefer before the new conceipts of any humourizing Paracelsian that doth brag of his knowledg in spirituall phisick, and vnderstanding of Scripture aboue Fathers, and Councells of former ages.

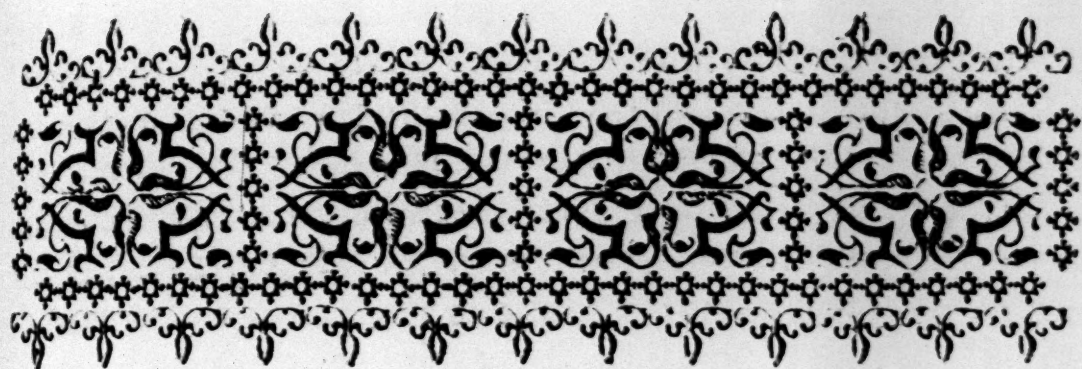
oborto, luci tenebras & caliginem cedere l. x. ep. 3. ad Cornel.

(d) Vt-
mur igitur
hæreticis,
non vt eo-
rū appro-
bem⁹ erro-
res, sed
Catholicā
fidem ad-
uersus eo-
rum insi-
dias asse-
rentes vi-
gilātiōes
sumus; etiā
si eos ad
salutē re-
uocare nō
possumus.
*Aug. de
vera relig.
c. 8.*

(e) Hæc
est verè
dementia,
nō cogita-
re, nec sē-
tire, quòd
mendacia
nō diu fal-
lant; noctē
tā diu esse,
donec il-
lucescat
dies, clari-
ficato autē
die, & so-

The end of the first Part.

T H E



THE
SECOND PART
of this *TREATISE*.

THE FIRST
CHAPTER.

CONCERNING

*the Errours and Blasphemies, tearmed by him Woundes,
which the Bachelour doth falsly, and slaunderously
impute vnto the Roman Church.*



OW we enter into the confession of M.
Crashawes Babells; we come to cleanse
the *Augean* stable of his Sermon, deuided
into twenty different roomes of slaun-
ders, the drift of which discourse is to
make some principall points of Catho-
like doctrine which heretickes euer haue
most hated (as are the *Primacy of the Roman Bishop*, the *Intercession*
of the *Blessed Virgin*, the *Authority of Gods Church to decide doubt*
T about

M. Cra-
shawes
drift in his
20. woundes,

about Scriptures, the vse of holy Images, directing prayers before them vnto Christ, and such like Pillars of Christian piety) seeme horrible blasphemyes, accusing vs to teach, what in truth we detest, and to hould what we abhorre; to wit, that the Pope is God; the Virgin Mary aboue God; the Popes Decretalls of more credit then Scriptures; that Images are to be prayed vnto, & worshipped as God. And not to seeme to rayle altogether without reason, to make some little shew of prooffe, he citeth the most harsh, and inconuenient sayings, that haue escaped the pen of any Catholike writer; in search wherof, he hath spent,

(a) In his as he doth confesse the (a) course of his studyes, which he vrgeth Epistle to not as the inconuenient, or inconsiderate speeches of priuate the Lord Authors, but as generally receaued doctrines of our Church. The Treasurer are the woundes he chargeth the Roman Church withall;

these the graue and substantiall proofes of so grieuous, and horrible slaunders; this his sincere, and vpright dealing, endeavouring to make the errours of some few, seeme articles of our faith, opinions of priuate men, definitions of the whole Church; which course men of iudgment that vnderstand of these matters, must needs perceauce to be no lesse absurd then vniust, and that therein Ministers play with their

A iugling
tricke of
Ministers.

Auditors the trick of some Iuglers, who with the smoake of certaine hearbs, make the rafters of faire & goodly rooms wherein they burne them, seeme snakes, and adders, by this meanes frightening fooles and children, from the same: which false & slanderous smoake, changing pious doctrines into seeming blasphemies doth M. Crashaw raise within the fairest and goodliest Rome of the Catholick Church, by setting fire with his rayling tongue to the sayings of some Catholike Authors, making a smoake of blasphemy yampe from them, wherewith the doctrines of the whole Church, may seeme to ignorant people vgly Monsters.

2. And though in such variety of gardens as are the learned bookes of our Authors, among such store of their M. Crash. sweet hearbs, and fragrant flowers, it might seeme no wonder, though some twenty weedes of erroneous sayings be the search found, which taken in rigour of speech, may seeme blasphemous. yet to make the purity of our doctrine, and the woundes,

falshood of rayling Preachers, wherof the Bachelour is Pro-
 eter, more apparant, by this Answer it shalbe clearly shew-
 ed, that learned Catholikes haue vsed such diligence, to
 weed their owne writings, and that such hath bene the care
 of the Church to purge their works, which they did submit
 to her Censure, that the Bachelour to iustify his rayling
 Church, hath bene able to alleage no one saying of any Ca-
 tholike Authour that doth not containe pious, and iustifia-
 ble doctrine. Neyther can he make the sweet hearbes and
 flowers of their doctrine, take the fire of his rayling Rheto-
 rike, to yield the smoake of false flanders, without dry-
 ing them vp, and bereauing them of their naturall iuyce and
 sense; which also commonly he cannot doe, without wrin-
 ging and wresting, bruizing and breaking, mangling and
 corrupting their wordes, as shall appeare by this full and
 particuler Answer vnto euey one by him alleadged: wherin
 if I be longer, and more earnest, then such palpable flau-
 ders vttered vpon no better proofes, may seeme to require;
 let the Reader remember and consider for his comfort and
 ours, that in this Sermon we confute, and he readeth in this
 Answer a refutatiō of all the rest of the like rayling inuec-
 tiues, that are daily preached, though not printed against vs;
 which how false for matter, foule for lāguage they are, may
 appeare by the monstrous deformity of this that durst come
 to light, as the publickly allowed iustifying patterne of the
 rest. Which if we conuince of horrible falshood (as we
 shall of such as all men of conscience must needes abhorre)
 we may iustly apply to the English Ministry, the saying of (b) Si lu-
 Christ: If (b) *thy light be darknesse, how darke is thy darknesse it* *mē quod*
felse? That is, if such Sermons as they dare bring to light *in te, tene-*
 are full of grosse, and foule lyes, what store of such darke & *bræ sunt;*
 foule stuffe may be supposed to be in such Sermons, as them- *ipsæ tene-*
 selues for very shame suppress in darknesse? *bræ quātæ*
erunt?
Matt. 6. 23.

The first of the twenty slaunders: *That we teach, the Pope is God.*

3. **T**HE Pope as he is most hated in the Bachelours hart; so he commeth first to his mouth, when he is in rayling mood, with whom he beginneth the list of his twenty slaunders, accusing vs to teach, *that he is God, and our Lord God*; and that wee doe equalize him (to vse his owne word) to the true God. Which acculation being most heynous, yet he bringeth for prooffe thereof only this seely argument against vs, *that the Pope is called God, and Lord God, not only in priuate Authors, but also in his owne Canon law*. Where first, though the antecedent were true, that *the Pope is called God*, yet the inference that therefore he is God, equall to the true God, is full of ignorance, and blasphemy against all holy Scripture, which doth often honour men with the name of God. For who hath not heard that famous place of the prophet, 1 (c) *sayd, yee are Gods, and children of the highest all,* where, those to whom the word of God was reuealed, are called Gods, as (d) Christ doth declare? Who doth not know that often in the Scripture, Iudges are called Gods? (e) *ad Deos viri in q;* (f) *Exod. causaperueniet; their cause shalbe brought before the Gods? Djs (f) non detrahes; thou shalt not detract from the Gods?* Doth not the Scripture also tearme Moyses (g) *Deum Pharaonis*, the God of Pharaoh? Doth it not salute Salomon by the same title, if we beleeue Calvin vpon this verse of the (h) Psalmist, *Thy seate, o God, is for euer, and euer*, where Calvin saith not Christ, but Salomon is tearmed God? Hauing this warrant of Scripture, what great matter is it, though the Pope by some Catholick Author be tearmed God? Is not the Bachelours vanity wonderfull, that after such promises of great proofes of *no triuiall things, nor trifles*, begins with this Babel argument?

4. Secondly he hath not been able to bring in this place any one Catholicke Author, where the Pope is so much as tearmed God, though he haue (as he doth confesse) spared no cost to get, no labour to peruse Records, where he thought such blasphemous sentences might be found: nay there is not

not any by him brought, whom he hath not notoriously corrupted & slandered, as you shall see. They are only these three. First, the Glossers (saith he) call the Pope their Lord God, & the Pope is content to take it to himself: where he coupleth together two loud vntruths. The first that the Glossers, which signifyes a number, call the Pope their Lord God, giuing his Reader to vnderstand, that many Glossers doe vse that phrase, or rather, that it is the ordinary stile they giue to the Pope; which to be false may appeare by this, that neuer Protestant before this Bachelour durst charge with this slander more Glossers then one, and for one only tyme vsing this speech, *Dominum Deum nostrum Papam*, (^k) though him also without cause, this being indeed not his phrase, but an error, & ouersight in the print in some later editions; which is proued by many ancient copyes, in which *Deum* is wanting, and this title found *Dominum nostrum Papam*, our Lord the Pope; which is no more absurd, then *Dominus noster Rex*, our Lord the King, the vsual stile of subiects to their Prince. Moreouer the originall manuscript of Zinzelinus the Author of that Glosse is yet extant in the Vatican Library, where this insolent title is not found, as any that goeth into those partes, and is desirous to satisfy himself, may see in the originall it self vpon certayn dayes of the weeke when the said Library is open. By which you may ghesse what doughty arguments Protestants haue against the Roman Church among which this error of the print is their champion or Achilles, which our Bachelour puts in the forefront of the battaile, and without which no Protestant dares appeare in the field; that euen Doctor (¹) Andrews comes flourishing against Bellarmine with this Bable. But seeing now the world doth know, or may easely know this to be a meere error of the print in some copyes only; Ministers must seeke some better ground of their clamorous inuectives and rayling Sermons, lest vrging still this known slander, their auditory driue them out of pulpit (as they haue good cause to doe) for seeking to fright them from the faith of their ancestors with such false, and foolish Babels.

5. But the second vntruth, that Popes take this title of

pag. 53.

A double slander about a glosse.

(k) Extra- uag. Ioan. 22. tit. 14. c. 4.

(1) in his Tortura Torti.

(m) worse then the strumpet that wyperh her mouth before thee, saying, what euill haue I done? Lord God vpon themselves, is yet more grosse, and intolerable, without any shew or colour of truth, the whole world knowing the modelt stile the Pope vseth, and taketh to himselfe, of *Seruus seruorum Dei*, the Seruant of the seruants of God: and hath bene greatly offended, as I can affirme vpon certaine knowledg, with the ouerseers of the Print, that permitted out of negligence that fault to escape; which Babell is the chiefest engine, by which these skilfull Architects of falshood seeke to rayse the Church of Rome as high as the Tower of Babell, and the Pope vnto the Throne of Antichrist.

Prou . 30.

v. 20 .

(n) See
Cambdens
Britannia.

(o) *Aschā*
in epist.
fol. 255.

(p) *Tuis*
Dea magna Britā-
nis.

(q) *tu sola*
salus, tu sola
colūna.

(r) *imperium*
placidū
mundumq;
benignum.

(s) *lataq;*
temporibus
nostris da
tempora
Diua.

* A Pamphlet called, *An admonitiō to France.* printed in the yeare 1610.

6. But to me it seemeth strange, & wonderfull, that these men that haue rayfed a tumult against this error of the print, with such loud cries, as might seem able to shake both heauen and earth, should fall themselves, to bestow the sacred name of God vpon mortall men, hauing scarce wiped their mouthes^(m) after their rayling at vs. For who doth not know, how lauishly they did load vpon the late Queen the stile of⁽ⁿ⁾ Goddesse, whome a Prime man^(o) and one of the first Preachers of their Ghospell in England, calleth great^(p) Goddesse, the only saluation of^(q) England, praying vnto her to graunt them things that cannot be graunted but by God only, ^(r) peace, plenty, and that which Ministers most desire, *lata* ^(s) *tempora*, tymes of ioy and mirth? And no lesse vayne, and foolish, was a late * writer against vs, who termeth the Noble men that liue in Court happy, *seeing face to face the Diuinity of the King*. What would not Mr. Crashaw giue for a booke of ours, where he might find such a piece of doctrine, that the Cardinalls of Rome are blessed, because they see face to face the Diuinity of the Pope? What Ghospell would he gather out of such a sentence, that Rome is heauen, the Cardinalls Angels, the Pope God? What part of the Popes face would he leaue vntayned with some rayling reproch which malice would make him spit out? Who, should a Catholike imitate, taking occasion by the former flattering phrase, to rayle on the Court, Nobles, and Person of his Maiesty, we our selues would confesse him worthy of punishment, which such rayling companions, as this

Bachelour,

Bachelour, should not want, did loue of modesty beare greater sway with their Lord Bishops, then hatred of the Pope, and desire to make our doctrine odious to ignorant people.

7. The second place he bringeth to build this slander vpon vs, is out of the text of the Popes Canon-Law, where the Pope himselfe (saith he) frameth this argument, writing to the Em-^{pag. 54.}perour against them that would call his Holinesse to accompt. It is certaine ^{Decretum} that the Emperour Constantine called the Pope God, but it is clear ^{Gratiani} that God may not be iudged of men. Ergo, the Pope may not be iudged ^{d. 96. c.} by any man. Thus he maketh the Pope dispute, and then addeth this applause to this argument: Thus the Pope that canonizeth so many men, and women Saints, heere taketh paines to canonize himselfe a God. This is the chiefe ground wheron he buildeth his Babel, vpon the sand of a text corrupted notoriously foure manner of wayes.

8. First, he changeth the scope of the place against his owne conscience (if he perused the same, as he protesteth to haue done.) For the scope of that place is not against them that would call his Holinesse (the Pope) to account, as he boldly auoucheth; but against them that had deposed Ignatius Patriarch of Constantinople, as appeareth by the words which straight follow vpon the former argument: *Huius itaq; manifeste repertis, apparet comministrum nostrum Ignatium, per Imperialem tantum sententiam nullo modo potuisse prorsus expelli.* These things being manifest, it is apparent, that our fellow-minister or Bishop Ignatius could no wayes be deposed by only Imperiall <sup>That cha-
pter of the
Decree is
taken ex
epist. Ni-
colai. i. ad
Michaelen
Imperato-
rem.</sup> sentence.

9. Secondly, he translateth the words of the text corruptedly, making *Pontificem*, which signifieth any Bishop to stand for the Pope only, so making the Pope dispute impertinently, and from the mark and matter in hand. This then is the true argument of the Pope: *Satis euidenter ostenditur a seculari potestate, nec solui, nec ligari Pontificem posse, quem constat a pio Principe Constantino Deum appellatum, cum nec posse Deum ab hominibus iudicari manifestum sit:* That is, It is euident, that a Bishop cannot be released, or bound by secular power, whom Constantine the pious Emperour called God, it being manifest that God cannot be iudged by men. These are the Popes words. Now where is our Lord God.

God the Pope in this very text of the Canon law? How doth the Pope canonize himselfe a God in these wordes, where he is not so much as named? Where if he doe canonize any particuler Bishop for God, it is not himselfe, but the Patriarch of *Constantinople*, who hath euer commonly beene an emulous, and an enemy of his Sea.

10. The third falsification is in the change of the Conclusion which he makes to be this, *Ergo, the Pope may not be iudged of any man*: the conclusion indeed being, *a Bishop cannot be iudged by secular power*, which is very different. For Bishops may be iudged, and deposed by Ecclesiasticall power, and generall Councells, who are men, yea Popes (t) *Decret. dist. 40. c. as his owne Canon law* (r) doth prescribe: so that this is another, and a remarkable fraudulent trick of this Bachelour.

11. The fourth falsification is in the reason which he maketh the Pope yield, that a Bishop may not be iudged by secular authority, to wit, because he is God, auouching, *that this is good Catholicke Diuinity which standeth still, not in one word altered in the Popes law; That the Pope is God, and therefore may not be iudged of men*: and that the Pope makes this argument in the Canon law, *God may not be iudged by men, but I am God, and therefore may not be iudged by man*. All which are manifest vntruthes, both in the Conclusion, and the reason thereof. For the conclusion is not that the Pope, or Bishop may not be iudged of men, but not by secular men, or Princes: and the reason giuen by the Pope is, not because Bishops are tearmed Gods, which reason would proue that Bishops might not be iudged by their Archbishops, nor Archbishops by their Patriarch, because they are in the place of God. The Popes argument then is, because *Constantine* the first Christian Prince, who had as much, or rather more power and authority then any other succeeding temporall Christian Prince can iustly challeng, did call Bishops Gods, that is did acknowledg them to be his Superiours in the place of God, to rule, and direct him in matters of his soule, and that therefore he had no authority to iudg them, but was to be iudged by them, as *Ruffinus* (u) writeth of him; which doctrine

(t) *Decret.*
dist. 40. c.
6. si Papa.

(u) *Pote-*
statem de-
dit vobis
Deus de
nobis quo-
q; iudicadi;
vos autem
non pote-
stis ab ho-
minibus
iudicari,
quia à
Deo nobis
dati estis
Dij, & con-
ueniens
non est vt
homo iu-
dicet Deos
l. 1. Histor.
c. 2.

doctrine

doctrine all ancient Fathers teach, namely S. Hierome vpon the first verse of the 81. psalme, God stood in the Synagogue of (x) Psal. Gods, and in the midst iudgeth the Gods. Here the holy Ghost (saith (x) 81. v. i. S. Hierome) calleth Bishops and Prelates of Churches Gods, whom the Deos ap- God of Gods doth iudge, not by others, but immediately by himselfe. pellat præ- fides Eccle- Thus you see the Bachelour hath made foure grosse corrup- siarū, quos Deus deorū tions in this only litle peece of the Canon law, changing the scope of the place, the wordes of the text, the conclusion non per a- lios, sed per of the argument, and reason thereof. semetipsū

12. But let vs examine, if he haue vsed greater fidelity in the third Author whom he makes an auoucher of the Popes God-head, to wit, Bishop Gualandus. What doe we Hieron. in say to this doctrine, of which he makes Gualandus Author; psal. 81. Adoardus Gualana? From the Pope, as from the head, there doe flow into the whole body of the Church, that is, into the whole Christian world, spirits, or spirituall Episcopus Casenas de life, yielding the feeling and fruit of heauenly graces, & effectuall motions morali & eternall happynes? I answer that this sentence though it may civili facul- tate l. 14. haue some true sense, to wit, that iurisdiction commeth c. 3. from the Pope, without which Priests cannot administer (z) l. 1. de Rom. pont. c. 9. §. At the Sacraments, which infuse grace; yet properly, and in iniquiunt. rigour of speech the same is false and condemned both by Solus Chri- (2) Bellarmine, and the translators of the Rhemes Testament stus est ca- put princi- pale & per- petuū toti? Ecclesiæ: est corpus Petri vel Papæ, sed Christi &c. §. Præte- rea, Christi in corpore Ecclesiæ

write. Neither doth Gualandus teach the contrary, whose Petri vel Papæ, sed Christi &c. §. Præte- rea, Christi in corpore Ecclesiæ wordes are not, à Papa tamquam à capite, as the Bachelour doth cite them, from the Pope as from the head, but, à quo tamquam à ca- pite, from whom as from the head, not meaning the Pope, but Christ, as appeareth by his wordes that goe immedi- Ecclsiæ operatur, per oculum videt, per doctorem docet &c. quod in nullum hominem cōuenit, ately before, which are these. That the Pope out of modesty calleth omnia in omnibus

calleth himself Seruant of the Seruants of God, *cum tamen eius Vicarius sit, & omnium primus minister*; being the Vicar, and supreme Minister of him, *à quo tamquam à capite*, from whence as from the head, (spirituali life, and heavenly grace floweth into the body of the Church. Thus *Gualandus* maketh not the Pope the supreme fountaine & head, from which grace floweth, but an head vnder Christ, to rule the Church by examples, and good lawes, as he there declareth.

13. Now the Bachelours caull, and rayling at the last words of *Gualandus* his sentence, that the Pope is honoured & adored, *tamquam quidam Deus*, as a certaine God vpon earth, deserueth not an answere. For he doth not call the Pope God but only *tamquam Deum*, like vnto God, whose office, and person he doth represent, which other Princes also do, from whom their power is deriued, & therefore are be to worshipped and adored, * not with diuine worship, but with inferiour honour, as representing Gods person, as his substitutes, and certaine Gods vpon earth. By which you see, that the Bachelour hath not bene able to bring one Catholike Author, that so much as calleth the Pope God; but to make their sentences found to his purpose, hath slandered, falsified, and corrupted all the Authors by him cyted, and instead of wounding the Roman Church, made deep and deadly wounds in his owne conscience, and in the Church of England her credit, which as by this Patterne appeareth, doth maintaine such grosse, and palpable lying.

14. Now vpon this fundamental falshood he buildeth diuers other Babels, and impudent slaunders. First he maketh this proclamation; *shew me the Pope, or name that VVriter, Doctor, Inquisitour, Bishop, or any other, who by commaundement, or authority, or but with approbation of the Pope, haue confuted, or so much as reprobued this blasphemy, to wit, that the Pope is our Lord God, & equall with the true God*. This is his challenge; then which a more shamelesse could scarcely be made euen by impudency it selfe, preuailing at the Crosse in a Ministers weed. For scarce is there any Catholike Author, that hath of late writtē against Heretikes, that hath not detested this blasphemy, and censured Protestants as impudent slaundersers for charging the same to be

* *Adorare* doth signify in latin no more then to honour: and Kings and Princes are in the phrase of Scripture to be adored, as *Judith* did *Holofernes*, *Bersabee* King *David*, to omit other examples.

Many heapes of vntruths.

to be a point of our Cath. (a) doctrine. Secondly he saith, that we hold the Pope to be *aboue a Councell, aboue Scripture it selfe, aboue Kings, and the reason is, because he is God*, which are vast vntruths. That the Pope is aboue a Councell, some Catholikes deny: that he is aboue holy Scripture we all detest, teaching that he is bound to belieue the doctrine, and to obey the precepts therof. And though he be aboue Kings, as spirituall iurisdiction exceedeth temporall, yet the reason therof which we assigne, is not because the Pope is God, & God the King of Kings, which the Bachelour bringeth as ours, but because the soule exceedeth the body, heauen surpasseth earth, and therefore the Pastour of the soule, and the director vnto heauen is a more high, and excellent office, then that of earthly, and temporall power: so that in this his saying there is not one true word. And no lesse false, and impudent is the next, that we hold *that the Pope should take appeales from all the world, weare a triple crowne, be carryed on mens shoulders, giue his foot to be kissed, dispose of Kings, and Kingdomes at his pleasure: because he that is God, may doe more then all these*. For the Pope as all know that haue seen Rome, vseth to go on foot, or in Litter, or in Coach, neyther doth he giue his foot to be kissed, though sometimes he permit the same to them that desire to offer that signe of reuerence vnto Christ, whose Vicar he is; neyther doth he challenge the authority of taking appeales, in worldly and temporall affayres, but in Ecclesiasticall only, much lesse from all the world, wherof a great part is not Christian; least of all do Catholikes teach, that he can dispose of Kings and Kingdomes at his pleasure. But that which surpasseth beyond measure the bounds of modesty, and truth, is that we deriue these doctrines from the Popes Godhead: what truth, modesty, or shame can be in this fellow, that vseth such *exorbitant lying, and rayling*? What discretion of the English Ministry to make him the patterne of their modest Preachers? Finally to make good what I said, that you should find no sentence in him, which is not eyther notoriously false, or witlesse, he concludeth with this lottish argument, that *we worship not the true God, because our God admits another Lord God (to wit the Pope) and so is not God alone*: where I wish the Bachelour

(a) See Bel-
lar. lib. 3. de
Rom. Pon-
tif. c. 19.
& 20.

lour to examine his cōscience, and search the corners of his inuifible Church, and tell vs what Gods he and other Ministers do worship in priuate, whether it be *Iupiter*, or *Mars*, or *Cupid*, seeing their God (whosoever he be) will not be alone, nor suffer his worshippers to liue single, but admit the company of Lady Goddeses, as *Q. Elizabeth* was tearmed.

The second wound and slaunder, That the Pope can doe more then God hath done.

His secōd wound or head of slanders.

l. 4. reuelat. c. 13.

Foure vntruths in few lines, the foure corner stones of his Babel.

1.

2.

3.

4.

IN the second wound the Bachlour mounteth a point higher, charging the Church of Rome to teach that the Pope can do more then God hath done, which is indeed a note about a lye, that no meruaile though he fell hoarse straying his voyce to reach such high poynts of falshood. This blasphemy he seeketh to build vpon the booke of the Reuelations of *S. Brigit*, where (saith he) it is dogmatically deliuered as a matter without question, that Pope Gregory by his prayers lifted vp the heathen Emperour *Traian* out of hell. In which few words are containd foure notorious vntruths, the foure corner stones on which the Babel of this feygned blasphemy is set. First it is false that there is affirmed, that Gregory did deliuer *Traian* out of hell, there being no mention at all of hell: *Infidelem Casarem eleuauit ad altiore gradum*, he lifted vp the vnbelieuing Emperour to a higher degree. Secondly it is false that the same is affirmed as a matter without question, which is barely related at the most but as a credible story. Thirdly it is false, and notoriously false, that the said story is there deliuered dogmatically, that is, as a matter of faith, there being no word out of which he may gather it; for though that booke was seene, and allowed to be printed by a Cardinall at the appoyntment of the Councell of *Constance*, yet it is ridiculous thence to inferre, that all matters containd in a booke set out by authority, are pointes of Catholick faith, as any man of iudgment doth know, and the Bachelour doth affirme, that our learnedest authors hold this story to be a fable, as you shall heare. Fourthly he falsely translateth *bonus Gregorius*, Pope Gregory, for holy Gr-

gory, which in truth were a small fault by it self, did he not lay the same as a foundation of foure huge, and horrible vntruthes, as the foure walls on the top of which he reareth vp the blasphemy which reacheth aboue God. For by putting in the word Pope, which is not in *S. Brigit*, he inferreth first, that *Gregory* was Pope when he wrought the supposed miracle of rayling from death and deliuering *Traian* from hell, which though he doe very constantly affirme, and suppose as auouched by the authors of that story, yet I thinke it is more then he can proue, these authors seeming rather to affirme, that *Gregory* did that miracle (if euer he did it) before he was Pope. The second falshood which he inferreth from the intruded title of Pope, is, that *Gregory* did the sayd miracle as Pope, deliuering *Traian* out of hell, by his papall prerogatiue & power, contrary to the authors of that story who affirme that he did it by his prayers and by his teares, *Bonus Gregorius oratione sua infidelem Casarem eleuauit ad altiore gradum*. Holy *Gregory* (saith the booke he citeth) by his prayers lifted vp *Traian* to a higher degree.

15. The third falshood, is, that the Pope (in this respect because the miracle was done by a Pope) doth defend this booke of *S. Brigit* and the story of *Traian* against many learned men, to wit *Melchior Canus*, *Blasius Vegas*, and the two Cardinalls *Bellarmino*, and *Baronius*, who reiect the same as a fable. And how doth he proue the Pope mayntayneth the story against these learned men? Heare I pray you this learned Procter of the English Church discourse, and then iudge of his wisdom. Because (saith he) he suffered a Spanish Dominican fryar to defend it, and not in word, but in writing, not priuately, but openly, not in a corner of the world, but to come to Rome within these few yeares, and there euen to write, and publish vnder his nose, and by his authority an Apology of this blasphemous fable, endeavoring to proue it by many arguments that *Gregory* deliuered *Traian* out of hell.

Thus he. Now, is not this wise stuffe? Is there cyther rythme or reason in this discourse? If the Pope did approue this story by suffering the Spanish Dominican fryar to defend it, doth he not also reprove the same, by suffering *Canus* (b) a Dominican fryar to refute and deryde it? by suffering (c) *Vegas* a Spanish

Foure huge vntruths raysed by the Bachelor, only on the word coggged in to *S. Brigit*s sentence, the foure walls of his Babel.

A fond discourse.

(b) l. ii. de loc. c. 2.
(c) in cap. 6. Apocal. comment. 3. sect. 3.

Iesuite very lately also to reiect, and confute the Apology of that Spanish Fryer? What saith he of the two Italian Cardinals, *Bellarmino* (d) and (e) *Baronius*? Doe not they impugn the said story? Doe not they confute by name the Apology of the said Fryer? and not in word, but writing, not privately, but openly, not in a corner of the world, but in Rome, within these few yeares, since that *Dominican* Fryer; & even (f) to write, and publish by the Popes authority in their learned workes, dedicated vnto the Pope, a confutation of this incredible fable, indeauouring to proue by many arguments, that *Gregory* did not deliuer *Traian* out of hell, or any other place? How imperinently doth this Bachlour dispute who to shew this small iudgment, as also memory, so necessary a property in a Professour of the lying Art, he cyteth *Posseuinus*, giuing his censure vpon the Apology of the *Dominican* Fryer: *Hanc Apologiam vti & Historiam validis refutat argumentis Bellarminus. This Apology for the story of Traian, as also the story of Iulian, Bellarmine refuteth with strong arguments?* This is *Posseuinus* censure, whose censure three or foure pages after the Bachlour saith, *no man that knoweth the present state of our religion can deny, but that it is the censure of our Church, and ought so to be reputed.* Is it true? Then Syr, how doe you charge our Church with allowing the story of *Traian*, which by the censure of *Posseuinus* (which you that know so well the state of our Church, must needs account her censure) is so strongly refuted, and worthily reiectèd as a fable? Doe you see how malice blindeth you? Into what pits of folly you plunge your selfe?

pag. 58. in fine.

The story of Traian though it were true doth not magnify the Popes power.

16. The fourth falshood, more impudēt then the former is, about the cause that moueth the Pope to defend this story against so many learned men, which is, saith he, because the same doth magnify him, and his Papall power & prerogatiue, signifying that Popes do challenge power, and prerogatiue to raise men from death, and deliuer soules out of hell, as comming to them by succession from *S. Gregory*. What intolerable insolency is this? What Pope can he name that ever challenged, or Catholike euer attributed such power vnto him? Neither doth this story (were it true) magnify the power and prerogatiue of the Pope, more then the power of any

any other holy man, miracles being effects of prayer not of power, of sanctity not of authority, deeds of some Popes, not as they were Popes, but as they were Saints in great favour with God: if other men be as holy as Popes, their prayers as deuout, their deuotion as feruent, they may worke miracles aswell as Popes. Thus you see what a cunning Architect this Bachelour is, who by thrusting the two words *hell*, and *Pope*, into the sentence of *S. Brigit*, where neyther of them were, hath built an hell of diuelish lyes and slaunders, vpon the Pope and whole Church.

17. You haue scene the foundatiō of this *Babell* in foure corruptions committed in the quotation of few words; you haue beheld also the walles therof, foure notorious vntu-
Two foolish arguments or inferēces.
 truties, rayled vpon the former corruptions. Now it remains you view, if your sight can reach so high (for the *Babell* reacheth aboue God) the top therof, which he setteth vp in very excellent mood and figure by two arguments, seeking to proue, that the Pope by our doctrine doth exceed *Christ in charity*, and *God in power*. The first he proueth in this sort, *Christ saith, I pray not for the world: the Pope saith, but I doe, Ergo, the popes pity and charity is more then Christs. Alas, alas, is Rome the holy Church that seeth not these blasphemies? Is she the liuing Church that seeleth not these wounds?* Thus he. And verily I much wonder, how *England* being a Church of men endued with reason, doth not see such open follies as these, or seeing them, doth permit them to be printed to iustify herselfe therby. For what forme or fashion, rithme or reason is there in this argument? Or what Pope can he name that vsed this arrogant speach, *Christ prayed not for the world, but I doe*, which he would seeme to make an ordinary vaunt of Popes? Or how may the Pope be said to haue prayed for the world, & not rather for hell, when he prayed for *Traian* that was damned to hell, if he euer prayed for him? And in truth I could not but smile to read in the margent the exposition the Bachelour bringeth to shew his skill in Scripture, of his saying of *Christ, I pray not for the world* (8) that is (saith he) *for the wicked & damned*, giuing such a sense to *Christs* prayer, which his heauenly Father would neuer haue vnderstood, without
pag. 59.
17. v. 9.
the

the help of this Prophets spirit, then which a more ridiculous, and fond exposition I doe not remember to haue read in any babeling Minister, neither cohering with it selfe, nor with the text, nor with his purpose. Not with it selfe, for if by wicked, and damned, he vnderstand wicked men that yet liue in this world, how can they be sayd to be damned? If those that are dead, and damned to hell, what need was there to ioyn wicked with damned, as though there were some damned that were not wicked? It agreeth not with the text, for if by the wicked he meane such as yet suruiue in the world, it is false, that Christs charity neuer prayed for them, who on the Crosse prayed for his Crucifyers. If he meane the wicked that are sentenced to eternall fire, how can they be tearmed the world, that are in hell and out of the world? Finally this exposition makes not for his purpose, for if by damned he vnderstand those that are irreuocably iudged to hell, the Pope neuer prayed for such, seeing Traian, whose fable is the cause of this storme, was not condemned,

(h) *Luc. 7.* but his sentence suspended vpon the foresight of *S. Gregoryes* prayer, as the mantayners thereof say: but if by the damned he meane such as dyed in wicked, and damnable state, he doth speake without booke, so peremptorily auouching that Christ neuer prayed for such. For how doth he know that the sonne of the widdow whom Christ raised, dyed (h) not in a damnable state? How dare he affirme the same so constantly of diuers others, whom without doubt Christ raised from death to life, though the particuler storyes (i) be not written. And is it not most certayne the Apostles restored diuers from death to life that were infidells, deliuering the from hell, and damnation miraculously by their prayers? The like also we read in the authenticall histories of diuers Saynts, namely of the Virgin *S. Agnes*, who (as *S. Ambrose* writeth) restored the sonne of the Prefect of *Rome* vnto life by her prayers, and consequently from hell, vnto which by the ordinary course of Gods iustice he should haue beene damned. So that it is certayne that Christ and his Saynts haue prayed for wicked men, and some that dyed in damnable state, and saued them from hell by their prayers. And

(i) *Ioan.*
vlt. v. vlt.
Quot
mortuos
visibiliter
Dominus
suscitauerit
quis
nouit? non
enim scripta
sunt
omnia
quae fecit:
multi sunt
ergo sine
dubio alij
suscitati.
Aug. ser.
44. de ver.
bis Domini

the sense of Christs wordes, *I pray not for the world*, is, that at that tyme, & in that prayer he prayed not for the world, nor for men that loued the world; yet at other tymes he prayed for them, namely on the Crosse, when he prayed for the Iewes that crucified him, of whom he had said vnto his disciples, *the world shall reioyce, and you be* ^(k) *sad*. Thus ^(k) *Ioan.* ignorantly doth this Minister bable about Scripture, im- 16. v. 20, piously restrayning Christs charity from the world, slaun- derously extending the Popes charity vnto hell, to build this Babel for fooles to gaze on, of the Popes pity, and charity about Christs.

18. Let vs consider the other steeple of his Babel, where by our doctrine he placeth the Popes power about Gods, prouing that he hath done more then God, by a syllogisme in this moode and figure: *The true God neuer deliuered a damned soule out of hell, but the Pope hath deliuered a soule out of hell: therefore he hath done that which God neuer did.* This argument he saith he doth offer vs to thinke on: which if he or any other Protestāt Bachelour for him can saue out of the hell of damned arguments, I will confesse they can doe more in hell then the Pope. For whereas an argument, as *Logicians* say, must haue only *tres terminos*, this argument hath fīue at the least, and therefore is more then a brutish creature. God is one, the Pope another, to deliuer a damned soul out of hell a third, to deliuer a soule out of hell a fourth, to doe that which God neuer did a fifth, which is in the conclusion, though it were not in the premisses, in which he vseth two different *mediums*, to deliuer a soul, and to deliuer a damned soul out of hell, affirming the one of God, the other of the Pope: by which fond and ridiculous manner of arguing the caries any man may conclude any thing. For example, one might Prentice proue *M. Crashaw* hath done more then God in this sort. that fell The true God did neuer deliuer a damned soule from sin, into despa- but *M. Crashaw* (at least in his owne conceipt) hath deli- ire by hea- uered a soul from sin ^(*), *Ergo*, he hath done that which God ring his sermons, neuer did, or for ought is reuealed, euer will doe. If he say because that he vnder- stood not

X

the Apocalyps, & therupon became mad, whom I suppose *M. Crashaw* being so great

X

great a surgeon cured, teaching him to discouer the skirts of the whore.

that to deliuer a soule from sin, & to deliuer a damned soule from sinne are two different things, he cannot but see the vanity of his *Babel* he offered vs to thinke on, seeing to deliuer a soule from hell, and a damned soule from hell, are also very different things; neuer God by his power, nor holy man by his prayers, did deliuer a damned soule out of hell, though they haue deliuered by their prayers the soules of wicked men that dyed in damnable state from hell, before they were damned thither, to which they should haue bene damned, according to the ordinary course of Gods iustice, had he not vpon the foresight of those Saints prayers suspended their sentences for houres, dayes, or weekes, according as the tyme was longer or shorter betwixt their death, and their restoring to life: and so God vpon the foresight of *S. Gregories* prayers, held back his irreuocable sentence vpon *Traian* for many hundred yeares, as the belieuers of this Story say, though, as I said, the best of our Authors reiect the same, as a fable. Wherefore here againe I remit the matter to the iudgment of the iudicious Reader, whether *M. Crashaw* haue vttered one true word, or wise sentence in all this wound.

The third slaunder; *That we teach to appeale from God to the Virgin Mary.*

(a) *Oecolampadius infra.* 19. **F**ROM the Pope, the Bachelour passeth to the Virgin Mary, from Christs Vicar the supreme power vnder him vpon earth, to his Blessed Mother the Soueraigne Lady of Saints (a) vnder him in heauen, shewing himselfe to be one of the damned crew *S. Iude* speaketh of, who contemne power, blaspheme (b) maiesty, & hate them most that are neere vnto Christ, and most honoured, & exalted of (c) God. This slauder concerning the Blessed Virgin, hath two parts. First that we teach, that one may appeale vnto her, euen from God himselfe, when we are agriued by him. Secondly, that God hath deuided his Kingdome with her, giuing away his mercy, and reseruing still iustice to himselfe. This

(b) *Iud v. 8.* (c) The Beast shall open his mouth against the Tabernacle of God *Apoc. c. 13. v. 6.*

accusa-

accusation he doth largely and earnestly with great words, and exclamations vrge against vs, where I desire the Reader to be attent vnto the prooffe he bringeth, how substantiall the same is, of an imputation so heynous: which if it be not one of the most impudent corruptions that euer came in print, I am content that he thinke that the Church of England doth not licence her Preachers, and Ministers to lye, & rayle at vs in pulpit. The only prooffe he standeth vpon, is the saying of an Italian Fryer, by name Bernardinus de Busto, who liued 120. yeares agoe, as eloquent (he saith) in his tyme, as euer was Panigarola in these later. And one sentence tending to the former blasphemy found in him onely, he doth make the generally receaued doctrine of Popery, by the law (he saith) of Accessaries, because the booke was dedicated vnto Pope Alexander the sixth, and so this doctrine of the Fryer allowed as currant Catholike Diuinity by him. This is his vaine, and ridiculous prooffe, which serueth to proue clearly that these Bachelours of Babel, want solid matter against vs, that are forced to obiekt such far-fetched Babels. For first though the booke were dedicated to the Pope, yet doth it not follow, that the Pope did euer peruse the same, or any part therof, eyther before, or after the printing. How many books come forth, which the Patrons to whome they are dedicated, did neuer read, or know of, before they appeared with their names? How could this Pope be accessarie to the doctrine of the booke, which he neuer read, as it is very probable he did not, being full of other businesse, and this booke of Bernardinus very long? Must their Patron be accounted Author, or approuer of the blasphemyes, lyes, and slaunders, wherewith Ministers stuffe their bookes? May the Princes Highnes be raynted with the Bachelours impudent tricks, because his Sermon was dedicated vnto him? God forbid. Secondly, suppose that Pope Alexander had knowne, and neglected to condemne this sentence of the Fryer, must it therefore needs be the approued doctrine of all Catholikes? Among whome are many thousands, I dare say, that neuer so much as heard the name of this Fryer till now; many moe thousands that neuer saw the booke, & some few that may perchance haue

pag. 60. 61.
62. 63. 64

Pag. 66.
both in the
margene
& text.

scene the booke, yet neuer stumbled on this sentence, for which the Bachelour hath bene seeking *the whole course of his studies*, as he saith, *sparing neither cost, nor labour*, to get toys to be tow *gratis* on the Pope. This is the vanity of the accusation and the wrong he doth Catholicks, though the former doctrine he doth rayle so eagerly at, were to be found in *Bernardinus* his bookes.

20. But now we are to examyne how truly this Fryar is accused of this strange Paradoxicall doctrine; where the perfidious dealing of this Minister is such; as I make no doubt but the conscionable Reader, though otherwise Protestant, will be euen amazed at his want of conscience, and at the lack of wildome in the Church of England to print this Sermon to iustify themselues, from the imputatiōs of lying, and rayling. *The impiety (saith he) of this blasphemy is so execrable, and incredible*, that I will set downe the words of the booke

(1) Bernar-
du.⁹ de Bu-
sto in Ma-
riali. p. 3.
ser. 4. pag.
96. edit.
Lugdun.
ann. 1517.

it selfe, as it was dedicated to the Pope; which he doth in the margent thus, in latin: *Licet ad Mariam appellare à diabolo, à Tyranno, imo à Deo, si quis à Dei iustitia grauari se sentiat*. Thus in English in the text, *A man may appeale to the Virgin Mary, not only from a Tyrant, and from the Diuell, but euen from God himself, namely when he feeleth himself griued or oppressed by Gods iustice*. Now ha- uing made *Bernardinus* speake in this sort, he begins to thunder against vs: what is this we heare? Doe there lye appeales
» from God, and from God to a creature? is Gods iustice such
» as a man may iustly be griued at? We may say with the
» Prophet, o heauens be astonished at this, and let all Chri-
» stian harts tremble to heare such blasphemyes. Thus he.
» Can any clamours be lowder then these, wherewith he
would shake the very heauens? What if they be raised vpon
a false quest? What if the blasphemy he rayleth at, be his
owne words added to *Bernardinus* his sentence? if this be true,
haue not Protestants cause to tremble to see themselues gui-
ded by men without conscience or shame, who so desire to
disgrace the Pope, that catch at a shaddow that may seeme
to make against him, nothing so wicked that they will not
do, nothing so sacred that they will spare, no not though
they may giue aduantage vnto Atheists to deny God? The

True sentence & wordes of Bernardinus in that place are these:
Confidenter quisq; appellet ad ipsam, siue grauetur à diabolo, siue à Ty-
ranno, siue a proprio corpore, siue à diuina iustitia. That is; Let any
 man confidently appeal vnto her, whether he be vexed or
 oppressed by the Diuell, or by some tyrant, or by his owne
 body, or by the diuine iustice. Compare this sentence with
 that which the Bachelour cited, and you shall find him to
 haue made three very grosse, and inexcusable corruptions of
 this place.

Bernardin^o
 loco citato.

21. The first is by omission, leauing out *à proprio corpore*,
 putting the body out of the number of those, from whom
 Bernardinus saith we may appeale to the Virgin Mary, because
 that makes the metaphore manifest, that Bernardinus did not
 meane of proper, and iuridicall appealing, but only of pray-
 ing vnto and inuocating the Mother of God in any tempta-
 tion, misery, or distresse. For what man so mad as to thinke
 of a proper appeale from his owne body? Bernardinus in that
 place telleth, how S. Mary of Egypt being grievously temp-
 ted by the suggestions of carnall lust, fled vnto this Empresse, and
 appealed, overcame her body, and kept chastity. Where you see plain-
 ly, he meaneth no other thing by appealing, then inuoca-
 tion of the Blessed Virgin, when eyther the Diuell doth
 seek to deceiue, or the world pursue, or our body molest
 vs, or the rigour of the diuine iustice driue vs into despayre,
 which is the doctrine of all ancient Fathers (m) and the
 counsell of S. (n) Bernard, in all distresses, doubts, tempta-
 tions, dangers, specially when thou feelest thy self sinking
 into the depth of despayre, *Respice stellam, voca Mariam*, looke
 vpon the star, call vpon Mary.

(m) See
 Coccius.
 Tom. 1.
 Thesauri
 c. 3. art. 4.
 l. 5. art. 4.

22. Secondly, he giueth a wicked, and a blasphemous
 sense to these wordes, *Si quis grauetur à diuina iustitia*, accusing
 Bernardinus to teach, that one may be iustly agriued by the iustice
 of God, that the iudgment of God may be vniust, and his proceedings er-
 roneous, and that therefore there needs a Chauncery, or Higher Court, to
 mitigate the one, and rectify the other: which are intolerable blaū-
 ders, and wicked blasphemies, that were far from Bernardinus
 his meaning. For *grauari à diuina iustitia*, cannot signify to be
 wronged by the diuine iustice, for it were not iustice, did it

& c.
 (n) Ber-
 nardus ser.
 2. super
 Missus est.

pag. 65.

offer wrōg vnto any, but to be oppressed, or weighed down into delpaire, by comparing the multitude of our sins with the rigour of Gods iustice, which might cast vs into the pit of hell, without doing vs wrong. Neither should such a sentence be vniust, or such proceeding vnequall, but agreeable to our deserts. This proceeding with vs by iustice, according to our deserts, though iust, yet is it most terrible & dreadfull, at which the Saints of God did tremble, & from

(o) Psal. 6. which they did euer appeale; namely the Prophet David: *Lord, Iudge me not thy (°) iury: but haue pittie on me, according to thy great (P) mercy.* The weight of which iust anger * doth confesse, he was not able to endure, seeming to be overwhelmed therewith, as with a sea of waues, wishing to be rather for a time in hell, then to appeare before that terrible bench, so hartely did he appeale from the rigour of Gods iustice, to the sweetnes of his mercy: which Chauncery of mercy, the highest Court of the diuine prouidence, is required, not to rectify what is wrong, but to mitigate what might be iustly seuer in his iudgment. Wherefore the Bachelours account of this Court as needlesse, thinking men may be saued by that of iustice only, seemeth to saue of extreme pride, seeing *S. Augustine* saith, *Va etiam vite laudabili, si absq; misericordia iudicetur*: woe euen to a man of holy and laudable life, if the same be iudged without mercy. Neyther doe I thinke our Bachelour ignorant of this truth, but his immoderate desire to wrest the Metaphors of our Authours to blasphemous senses, further then the wordes will endure, doth so blind him, that he speaketh manifest blasphemy, not knowing what he saith.

23. The third and chiefeft corruption of this place, is, by addition, putting these formall wordes into *Bernardinus* his sentence, *imo & à Deo*, one may appeale euen from God himself: which *Bernardinus* hath not, but only that one may appeale vnto, that is, inuocate the Bl. Virgin, when the terrour of Gods iustice doth affright him. For who doth not see a mayne difference betweene appealing from God, & appealing from the iustice of God. From God one can neuer appeale. (b) *For whither shall one fly from him? but from the iustice of*

(o) Psal. 6.

E 37. v. 1.

(p) Psal.

50. v. 1.

* Semper

quasi tu-

mentes

super me

fluctus, ti-

mui Do-

minū, &

pōdus ei⁹

sustinere

nō potui.

Iob. c. 31.

v. 23.

(q) Psal.

138. v. 7.

of God we may appeale to his mercy; which is not to ap-
 peale from God, but to the highest perfection in (r) God. (r) *Psal.*
 Now this is that which *Bernardinus* teacheth, that when we *144. v. 7.*
 betempered by despaire, we may confidently haue recourse *Vide S.*
 by prayer, which he metaphorically calleth appealing, vnto *Thom. 2. 2.*
 the B. Virgin, to pacify Gods wrath, not staying our ap- *q. 30. art. 4.*
 peale, or prayer finally in her, but by her seeking access to *(s) Hester*
 Gods mercy. This he declareth by the example of the Jews, *c. 5. v. 6.*
 who did pacify the anger of *Assuerus*, by the meanes of (s) *(t) Oh hea-*
uens be a-
Hester; appealing vnto her, not from the King, but from his *stonished*
 anger, to his clemency by her intercession, who was so gra- *at this. p.*
 cious in his eyes, that he could deny nothing she would re- *61.*
 quest, though halfe of his Kingdome. So that this appea-
 ling euen from God himselfe, is neyther the wordes, nor *pag. 67.*
 meaning of this Author, but is a blasphemy formally, and in
 termes, put into his sentence by the Bachelour, to take thence
 an occasion to rayle, and thunder, and shake the very hea-
 uens (t) against vs, as you see he did in the former inuective.
 Now let the Reader iudge, what truth, or honesty, or con-
 science, we may imagine in this patterne of Ministeriall sin-
 cerity, that hath so notoriously, and so many wayes corru-
 pted this place, both in Latin and English, substantially
 changing the Authors doctrine? Which is the more intole-
 rable, and execrable in this place, where besides his generall
 promise of sincere quoting our Authors, he doth specially
 protest, to cyte the very words out of the booke it selfe; further pro-
 testing, that the same very words and doctrine, stand vnreproued, vncon- (u) Let a-
 trolled, vnaltered in the new Brixian, and Colonian editions of this ny that
 Author, pawning therein his credit to the honourable Assem- will be
 bly, promising to shew the books both new and old: which satisfied,
 he protesteth plainly against his owne conscience, and look into
 knowledge: for in all Editions, new, and old, in the Brixian the books
 and Colonian both, these wordes, *imo & à Deo* (yea euen from xian was
 God himselfe) are not to be found in *Bernardinus*: and ther- printed,
 in I pawning my credit to the Reader, hauing diligently per- anno 1589.
 used both (u) Editions. Can there be more impudent lying, The Colo-
 and outfacing of truth then this, in which he had the grea- nian anno
 test obligations, that eyther Court of conscience, or cre- 1607.
 dit

dit can lay on a man to be sincere? What colourable excuse of wilfull casting away their owne soules can his Auditors haue, that will belieue him in any thing, after this notorious triall of his falshood?

24. The other speech of *Bernardinus* that God hath deuided his Kingdome with the Virgin *Mary*, that the Throne or Court of his mercy is hers, is a metaphore to expresse a truth, to wit, that thee is in great fauour with God aboue all Saynts, and Angells: which metaphore is common and very vulgar in all languages who vse to tearme the fauorites of Princes that are extraordinarily great and potent half-Kings, and that the King, his Kingdome, his treasure, his Exchequer is theirs, and at their commaund. Neither doth this metaphore swarue from the phrase which holy Scripture vseth to declare the glory of Saints, as saying that God doth giue, and dispose of his Kingdome to them (x), that he doth place them in his owne throne (y), giue his owne scepter into their hands to rule the world (z), nay that God himselfe doth obey their word (a), and will (b) that in heauen, they sit at a banquet, God seruing them in person (c), wherein his liberality doth far exceed the greatest, men may expect of the most bountifull temporall Monarch, who will neuer giue aboue half of his Kingdome at the most. Which therefore being the *Non-plus-ultra* of Princely, and humane liberality, the offer or gift thereof doth serue to signify the speciall, and supreme degree of friendship and fauour any can arriue vnto with a Prince. And according to this metaphore doth *Bernardinus* say, that God hath deuided his Kingdome with the *B. Virgin*, that she is half Queene with Christ, that she hath the Court of mercy at her will, meaning, that her fauour, and friendship with Christ is such, and her intercession so potent, that she may free from dangers, deliuer out of miseryes, bestow fauours and graces on whom she pleaseeth, not, that by right and iustice men may appeale vnto her, as to one in authority aboue God (which is the Bachelours slander) but as to one that by fauour and friendship doth both ouer rule the Court of Iustice, stopping such processes against vs, as our sinnes doe deserue, and rule the Court of mercy, being able by

(x) *Luc. 23.*
v. 9.

(y) *Apoc.*
3. v. 21.

(z) *Apoc.*
2. v. 27.

(a) *Ios. 10.*
v. 14.

Obediente
Deo voci

hominis.

(b) Volu-
tatem ti-
mentium

se faciet.

Psal. 144.
v. 12.

(c) Faciet
illos disci-

bere, tran-

siens mi-

nistrabit
illis. *Luc.*
12. v. 37.

by her intercession to obtrayne for vs in that Court whatsoever we doe eyther need, or can resonably desire.

25. This is the high conceipt which euer the true Church hath had of Gods Mother, being honours, and dignities necessarily inuolued in that sacred, and venerable title. *Decet enim* (saith S. (d) Damascen) *matrem ea quæ filij sunt possidere, & ab omnibus adorari*. It is reason the mother should possess the things of the sonne, and be adored of all. This is the cause that all the most learned, holy, and ancient Doctors of Gods Church are so vehement, and plentiful in extolling the dignity of this Virgin, thinking no wordes or prayes that mans tongue can vtter, or wit invent, sufficient to expresse the same. Let S. Ephrem a most ancient Father of the same age with S. Basil, speake for the best, who tearmeth the Virgin (e) Mother of God, gracious Lady, and Queene of all, more bright, and high, without any comparison then all the quyes in heauen, the hope of Patriarchs, the Glory of Prophets, the life of Apostles, the honour of Martyrs, the crowne of Virgins, for bright, inaccessible: the solace of the world, the redemption of captiues, the comfort of the afflicted, the peace, life, saluation of mankind, the common propitiatory of heauen and earth &c. with many more no lesse glorious titles. Nothing inferiour in deuotion to the Mother of God, nor lesse highly conceyted of her power and mercy, was the learned Father that the Grecian Church hath yielded, Gregory Nazianzen, writing of her in this sort:

— O puella gratia

*Aequanda nullis, mater & virgo, supra
Omnes decora virgines, & maxima
Quæ vincis omnes ordines caelestium
Regina, Domina, generis humani bonum;
Amica semper esto tu mortalibus,
Maximâq, quouis in loco mihi salus.*

Virgin with whom none may compare in grace
Virgin and mother both, aboue all bright.
Thou vnto whom the Angells doe giue place,
of all mankind Queene, Lady, chiefe light.
Be thou to mortall wights a friend for euer
And vnto me chiefe safety wheresoeuer.

Y

26. The

(d) Damascen. orat. 1. de Nat. Deiparæ. & orat. 2. de Assumptione.

Anno 370.

(e) Orat. de laudibus Dei matris Virgo, Dei para, Regina omnium, nulla comparatione omnibus superis gloriosior, spes Patrû, gloria Prophetarum, Apostolorum præconium, honor Martyrû, Sanctorû lætitia, omnium dux, Virginum corona ob fulgorem inaccessa &c.

26. The like sayings, full of titles and praises of this Blessed Queene, & Mother of God, might be produced from the rest of the Fathers, which not to be tedious in so cleare a matter (f) I omit. These may suffice to make a Christian read with horrore the Bachelours prophane scoffing at the Virgintitle of Queene of Heauen, *she that hath got (saith he) halfe of Gods Kingdome, may well and worthily be held the Queene of heauen.* A scoffe not only impious, but also void of wit, without any graine of salt. For though the Virgin should partakes with God, in that grosse manner the Bachelours muddy braynes can imagine; how doth it follow, that the best and greatest part, heauen rather then earth, should fall to her share? And what greater prophaneesse and impiety, then to scoffe at that title, which any man that is not besides his senses, must needs see to be necessarily implied in the title of Gods Mother, as *S. Athanasius* saith; seeing he that was borne of her, is King, Lord, and God, the Mother that bare him is properly and truly called *Lady*, and *Queene*, and *Mother of God*? With whome another ancient, and learned Patriarch doth consent, *she that was from eternity ordayned to be the Temple of the eternall, is by good right saluted Queene of (h) all.* And *S. Damascene* in a sentence, no lesse sweet then short, *Regina (i) omnium effecta est, cum mater Creatoris extitit*: She became Queene of all creatures, when she was made mother of the Creatour. Which title the very light of Nature doth so shew to be inclosed in the dignity of Gods Mother, that euen some Protestants deny not this title vnto her, namely (k) *Oecolampadius*, who calleth her the Aduocate of mankind, and Queene of mercy, aboue all Saints, and Angells, Queene of them all, *in quam minus bene affici, reprobata mentis certum iudicium existimem*, towards whome not to be very well affected, I account as a cleare token of a reprobate. Thus writeth this famous, and ancient Protestant, both giuing the Blessed Virgin the two titles which this Minister doth cruelly pursue of *Queene of mercy*, & *Queene*

(f) *Vide Coccium tom. 1. l. 3. per totum, praesertim c. 5.*

(g) *Quandoquidem ipse Rex est, & Dominus, & Deus, ea propter & Mater, & Regina, & Domina, & Deipara verè cèsetur. Athanas. in Euang. de SS. nostra Deipara.*

(h) *Dei domicilliū diuinūq; sempiternæ naturæ templum, hæc vniuersorum Regina merito salutatur. Anatolius in*

Cantico de Mariæ natiuitate.

(i) *Damascen. lib. 4. de fide cap. 15.*

(k) *Supra omnes Regina omnium, Aduocata generis humani, quæ Regina appellatur misericordiæ. In serm. de laudando Deo in Maria.*

Queene of heauen, and also laying as you see the title of reprobate vpon M. Crashaw, who sheweth himselfe worthy thereof, for that in all this long discourse about her, he doth neuer vouchsafe to allow her the ordinary stile of *Blessed*.

27. And further to shew that his hatred against the Mother of Wisdome, hath left him not so much as the least mite of learning, he carpeth at a speech of *Tursellinus* in her prayse, with such ignorance of Latin, as were shamefull euen in a Grammer boy. For whereas *Tursellinus* (1) saith, that God hath made his Mother fellow, and partaker with him of his diuine power, and maiesty, with this limitation, *quantum licuit*, the ignorant Bachelour doth English that clause, as far as it is lawfull, accusing *Tursellinus* in a long marginall note therupō, of horrible impiety, as teaching eyther that which is good not to be lawfull, or that which is not good to be possible to God. All which is grounded in ignorance of the signification of this Latin word *licuit*, which doth signify not the lawfulness only, but also the possibility of a thing and must accordingly be Englished, as in this place, that God hath made his mother partaker of his power, and maiesty, *quantum licuit*, as far as it was possible, or a creature might be capable of, insinuating the Principle receaued in Catholike Diuinity, grounded on Scripture (2), that the measure of the grace, and perfection bestowed on the Blessed Virgin, is the power of God, and the capacity of a creature: agreeable to which *S. Anselme* saith, that the purity of Gods Mother was requisitely such, as greater vnder God cannot be (3) imagined. And to me it seemes a wonder, that this Bachelour should mislike those titles in the Virgin onely, which the Scripture alloweth euey Saint, to be (4) *diuinae consortes naturae*, partakers & consorts of the diuine nature, & consequently of power & maiesty, which is inseparable from that nature to be (5) *heredes Dei, & coheredes Christi*, the heyres of God, & fellow-heires with Christ. And in what are Saints fellowes with Christ, but in his Fathers Kingdome? Or in what doth that consist, but in honour, glory, power and maiesty? In the diuision of which blisfull inheritance, the greatest portion by all titles, and rights, is due to the Mother,

(l) *Matrē quippe suam omnipotens deus diuinæ potestatis sociā (quatenus licuit) asciuit.* *epist. dedic. Hist. Lau-*

(m) This he may find in *Calepine*, *licet, modò significat idem quod fas est, modò idē quod possibile est.* He may find it also in *Coopers Dictiona-*

(n) *Luc. 1. v. 49. He that is mighty hath done great things to me.*

(o) *Ansel. de concept. virg. c. 18.*

(p) *2. Petr. 1. v. 4.*

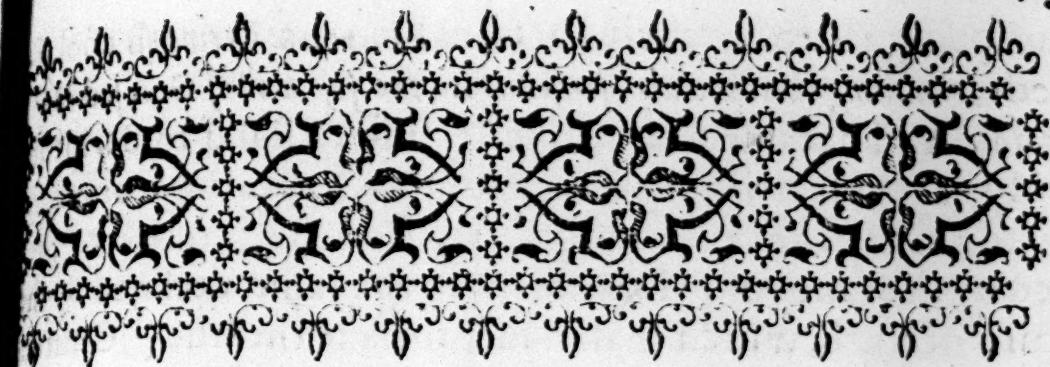
(q) *Rom. 8. v. 17.*

pag. 64.

howsoever the Bachelour wonder at it, saying, that God hath deuoted his Kingdome with a Creature, euen with a woman, and rage against it o ye heauens, be astonished at this! Where he calleth her woman by contempt, not finding any thing in so glorious a creature that might seeme contemptible but her sexe, he casteth that in her teeth, which God by being her sonne made sacred, and venerable to the very Angells. The same loue to the Virgin makes him vtter this notorious vnturth, that in our Ladyes Psalter we turne the Psalmes from Dominus to Domina, from God to our Lady. For that Psalter compiled by S. Bonauenture, doth not turne the Psalmes of David vnto the B. Virgin, but maketh a new Psalter of Psalmes, and Hymnes in her praise, following therein the phrase, and imitating the stile, & taking often the very wordes, which he doth so temper with his owne that they may suite with all, and not exceed the dignity of the Virgin. But the Bachelour is so distempered with malice, and want of affection towards Gods mother, that to him euery thing seemeth to sound of blasphemy, that tasteth of her honour: a manifest signe of a reprobate, as you heard Oecolampadius auouch, to which reprobate sense we must leaue him, beseeching the mother of Mercy, and Wisdome, that by her powerfull intercession he may be reclaymed, wherof I should haue greater hope, would he appeale from the Diuell the Father of falshood, to her the Mother of God and truth.

THE

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THE SECOND CHAPTER.

OF

His slaunders, concerning Scriptures.

HE Bachelour hauing discharged his duty to the Pope, done his deuotions to the B. Virgin, by rayling on the one, blaspheming the other, lying against both; passeth vnto holy Scriptures, making great shew of respect and reuerence towards them, with as much truth as to scriptu-
former Heretickes haue done, who by counterfayte deuotion to Scripture raysed lamentable tumults in the Church. Nothing was more rife in the *Arians* mouths, the this brag, that they were *Scripturarum discipuli*, (a) Schollers in the booke of God. By this pretence of Scripture (saith *Tertullian*) hereticks seduce the weake, they make the meaner stagger, they weary and tyre the learned (b), knowing that by this kind of weapons only, or not so euidently, but they may by some phantasticall shift (c) euade. This is the cause that nothing commeth out of their mouth which they doe not adorne with some wordes of Scripture (e) priuately, publicly, in their speeches, in their bookes, abroad, at home, at table, in the streetes, the wordes of Scripture doe so flow from their mouth to make men belieue that they haue

(a) *Maximus Arian.*

oro & op-
rarum esse
discipul^o.
August.

l. x. contra Maxim.

initio.

(b) in pra-

script. c. 15.

(c) *ibid.*

(d) *ibid.*

(e) *Vincet.*

Lyrin. aduersus ha-

ref. c. 35.

the spring therof in their harts, as *Vincentius Lyrinensis* cōplai-
 neth, *cloathing their woluish senses with the soft woll of Gods sacred* (f)
 word. And because Catholikes refuse to stand to Scripture
 only, as (g) Heretikes declare the same, appealing from them
 to the Churches (h) iudgment, from Scripture interpre-
 ted by the fancy of priuate men, to the same, declared by the
 spirit of truth, which shall neuer forsake the true (i) Church
 which practise though in truth it be an honour, and nota-
 contempt of Scripture; yet it is a wonder to see what an vp-
 roare in all ages Heretikes haue made herupon, accusing Ca-
 tholikes as deniers of Gods word, followers of the tradition
 of (k) men; in which veyne *M. Crashaw* belloweth foure
 his twenty wounds, treading the steps of his damned prede-
 cessours (l), which though they be very triuiall cauills, &
 old Babels, wherewith euery Minister commonly when he
 commeth to the Crosse, playeth the foole in pulpit, answer-
 ed by vs many hundred tymes; yet out of ambitious vanity
 to be thought the first discouerer of the whores skirtes, he
 dareth say, that they are rare thinges which haue not bene
 often touched by many, wherat the learned will laugh, whe-
 they shall heare them; though I confesse he hath added some
 few falshoods more impious, new follyes more ridiculous
 then euer any perchaunce did before him; specially in the
 two latter of these foure, that euen *Turkes* will abhorre his
 prophaneesse in the one, and children laugh at his ignorance
 in the other, which I dare promise the Reader this Answer
 shall make apparant, to be spoken in rigide truth, without
 any exaggeration at all.

An answer to the fourth wound or slander;

*That the Popes Decretalls are made equall
 to holy Scriptures.*

2. **T**HE first of these foure, & his fourth wound, he sets
 downe in these words: *In the Decree the Pope shameth not*
 to affirme, that his Decretall Epistles are numbred among the Canonical
 (m) Scriptures. This all know to be an old worme-eaten carpe
 which hath bene so often brought to the table, and discou-
 red

(f) A. 3. 6.

(g) Nō ad

Scripturas

prouocā-

dum. Ter-

vull. pra-

scrip. c. 16.

(h) Vt di-

uinum ca-

nonem se-

cundū v-

niuersalis

Ecclesiae

traditiōes

interpre-

tētur. Vin-

cent. vbi

supra. c. 38.

(i) Ioan. 25.

v. 26.

(k) Ariās,

apud Aug.

cont. Ma-

xim. l. 1.

initio.

(l) Nesto-

riās, apud

Vincent.

aduers. hæ-

res. c. 42.

(m) De-

cretum d.

19. c. 6.

red to be a meere caull, that I wonder men do not loath the
 every sight therof; yet the Bachelour to make the same more
 pleasant, addeth the sauce of a new lye, that this is the say-
 ing of a Pope. The Pope (saith he) *shameth not to affirme*. But
 first I demaund of him the Popes name, was it Pope Ioane,
 or Pope Gyn, or Pope Geffrey? Gratian⁽ⁿ⁾ the Author of the
Decretum (a booke so called) was neuer Pope, except he were
 created in the Cōclaue of the Bachelours idle braine. Hath
 he not cause to be ashamed at his folly, or fraud, not to di-
 stinguish betwixt sentences of priuate^(o) Authors, & *Defi-*
nitions, and Decrees of Popes: and this is one new trick of fal-
 shood. Secondly he chargeth vpon the Canon-law, that
 doctrine which euen in that place the new reformed booke
 of Gratian denyeth in expresse termes, putting a maine diffe-
 rence betwixt diuine Canonickall Scriptures, & Popes De-
 cretall Epistles, declaring that the saying of *S. Augustine*, cy-
 ted out of a corrupt copy of that Fathers workes^(p) by Gra-
 tian, that might seem to magnify the Canonickall Epistles of
 Popes, was not referred to the Decretalls, but to the Cano-
 nicall, & holy^(r) Scripture. Which note the Bachelour doth
 acknowledge, and no meruaile (saith he) though they con-
 fesse it: For the name of Decretall Epistles of the Popes, was to get, and to
 beare many a fayre yeare after his dayes: where his ignorance of
 Histories might be shewed by many Decretal^(s) Epistles of
 Popes, as of *Anacletus, Alexand. Victor, Anicetus, Marcellus*, & others,
 that liued many a fayre yeare before *S. Augustine*. The Decre-
 tall Epistles of *S. Leo* Pope, Protestants themselues do not doubt
 of, who liued in *S. Augustines* tyme, and was made Pope not
 long after his^(t) death. Likewise the Decretall Epistles of *In-*
nocentius the first, are no lesse certaine and vndoubtedly his,
 who liued in *S. Augustines* tyme, and dyed some yeares before
^(u)him, as all that haue any acquaintance with antiquity
 do know. So that this caull is eyther foule ignorance, or a
 faire lye. But that which is most to our purpose, the Bache-
 lour cannot deny, but that a distinction betwixt the autho-
 rity

(n) *Vide*
Possenn. in
Apparatu
sacro.

(o) *Gratiā*
 and his
Decretum
 is accused
 often of
 ignorance
 & errours
 by Catho-
 likes, nam-
 ly by *Bel-*
larmini. l.
 4. de Rom.

Pont. c. 10.
lib. 2. de
Cōcil. c. 12.
l. 1. de sacr.
matr. c. 5.
 (p) *Bellar.*
l. 2. de Con-
cil. c. 12.

(r) *Quæ*
quidē sen-
tentia B.
Augustini
nō ad de-
cretales
Romano-
rum Pon-
tificū, sed
ad Cano-
nicas sa-
cras Scri-
pturas re-
ferēda est.
Decr. dist.
19. c. 6. In
canonicis.

(s) See their Epistles tom. 1. Concil.
 S. Leo chosen Pope, 440.

(t) S. Augustine died 430,
 (u) *Innocentius* anno 417.

city of diuine Scriptures, and Popes Decretalls, is expressly taught euen in this place, whence he would inforce the contrary doctrine, which is not ignorance only, but impudency also.

2. Thirdly he doth peruert the playn and cleare meaning of *Gratian* in that place, which I will shew out of that very distinction, the more largely to stop the mouth of this Minister and his Mates, who still come forth with this trifling trash, & triuiall slander. For I demaund of him, seeing his Conscience speaketh that he hath perused the whole scope of this place, whether he doth not know that Canonically Scriptures, or writings doe not there signify holy, and diuine Scriptures, but *Codicem Canonum*, the Booke of Canons or Decrees of Generall Councils, to which (and not vnto diuine Scriptures) *Gratian* intendeth to proue in that distinction, that the Popes Decretalls are equall, as appeareth both in the beginning, ending, & body thereof. The beginning

(x) See the beginning of the 19. distinctio 1. part. Decreti.

(y) Titulus cap. 6.

(z) in fine distinctiois 19.

(a) cap. Si Romano-

is, *De (x) Epistolis Decretalibus queritur, an vim autoritatis obtineant, cum in corpore Canonum non inueniantur*. The question is, whether the Decretall Epistles be of authority, seeing they are not found in the body or booke of Canons. This is the question, which *Gratian* handleth in that distinction, and maketh answer in the wordes cited by the Bachelour, that the Decretall Epistles are reckoned among Canonically writings, concluding in the end with these words: (y) *Decretalia itaq; Epistole Canonibus Conciliorum pari iure exequantur*. The Decretall Epistles haue right to be equalled to the Canons of Councils (z). It is then playn, that a distinction is made by *Gratian* betwixt Canonically writings, and holy Canonically Scriptures; and that the Popes Decretalls are said to be of equall authority with the first not with the second. Which is yet more playnly set downe in the body of the distinction in the words of *Nicolaus* Pope about this matter, bringing many arguments, that the Decretall Epistles of Popes, that are not in the Booke of the Canons of Councils, are to be reckoned Canonically, and of authority to bynd. If (a) (saith he) the Decretall Epistles of ancient Roman Bishops were not to be admitted, because they are not inserted into the *Codex Canonum*

Canonum, the Code of the Canons; then neither the constitutions of holy Gregory, nor of any other Pope are to be received, because they are not written in the booke of Canons. Itaq; nihil refert (saith he) utrum sint omnia necne Decretalia Sedis Apostolica constituta, inter Canones Conciliorum immista, cum omnia in vno corpore compaginari non possint. That is; It imports not though all the Decretall Epistles of the Apostolicall Sea be not ioyned with the Councells, seeing that all could not be compacted into one corps, or booke. Thus writeth the Pope, cited by Gratian. By which it is euident, and by the whole scope of that distinction, that Canonically writings signify in that place the Code of Canons, and not holy and diuine Scripture. What shall we think then of the conscience of this Bachelour, which speaketh that he hath diligently perused the whole scope of this place, and yet so notoriously falsifyeth the meaning thereof?

(b) See Baron, tom. 96 ann. 722. 723. 724. & seq.

The fifth slander; That the Popes Decretals are of more authority, then diuine Scriptures.

(c) Vide Baron. an.

THE second Babel about holy Scriptures, and his fifth wound, is, that we not only equall, but also prefer the Popes Decretalls, before the holy Scripture: for this ambitious Bachelour will needs proceed to higher degrees of slander, not ceasing to clymbe till out of hatred to the Pope, he become graduate in Atheisme, & a plaine Atheist, as you shall heare in his next wound. This Babel seeketh to rayse vpon the words of S. Boniface our Coun- treyman, famous for sanctity, and learning, who conu- crted a great part of the German Nation vnto the Christian fayth (b), and was therefore called the Apostle of Germany, where he endured a glorious martyrdome for that cause (c). This blessed Saint and Martyr sayth: That (d) all men do so much reuerence and respect the Primacy of the Apostolicall Roman Sea, that they seeke some part of the disciplyne of holy Canons (e) and of the ancient Institutions of Christian Religion, rather from the mouth of the Bishops thereof, then eyther from holy Scriptures, or the Traditions of ancestors: and that therefore if the Bishop of Rome be zealous of Gods glory, carefull in his office, irreprehensible in his life, he is able by his do-

755.

(d) Decret. d. 40. in appendice ad cap. 6.

(e) Nonnullam Sacerdotum Canonum disciplinam: which the

Bachlour traslateth much of the disciplyne of holy Canons, putting in to the text much of his owne

ctrine, and example to draw great multitudes of all sorts of professions vnto Christ, to the great increase of his reward. But if on the contrary side he be carelesse of his own saluation, and negligent in the Pastor ship of others, he may be cause of the damnation of very many, drawing them by his example & ill life into hell: *cum primo mancipio Gehennae multi plagis vapulaturus*: where for the bad performance of his office he shall be punished with many stripes, and scourged for euer with the chiefe slave or Diuell of hell. This is the doctrine of that decree, and of that blessed Bishop. What can any Protestant reprehend, or mislike herein? Is not the Pope plainly, and dreadfully warned of his duty, and danger euen in his own Canon law? How doth his Canon law exalt him above God, which telleth him of his Lord and God, and that he is so far from being God, that if he looke not to himselfe, and his office, he may become equall to the Diuell, and fall into the depth of hell? Doth not this sufficiently declare how impudent, and without shame Ministers are, that charge vs, and the Canon law, of equalizing the Pope to God, and setting him in Gods Throne?

4. But loe (saith the Bachelour) what doctrine is here? The discipline, nay rather the religion it selfe of Christianity is sought for, rather at the mouth of the Pope, then at Gods mouth in holy Scriptures. Thus he wrangleth at words; but can any man be so simple, as not to see the vanity of this cavill? For it is cleare that in the former wordes of S. Boniface is registered a matter of fact not of doctrine, a History not a Decree, a Relation not a Definition: there is taught, not what reuerence, and respect men ought to beare to the Bishop of Rome, but what in their present disposition, and preparation of mind men did beare; and how that might be vsed to their eternall good, giuing them exhortations, and monitions, and examples of good life. If a Protestant of England should write, that the people doe more feare the King then God, that they be readier to obey his lawes, then what they are taught to be the law of God, that therefore if the King make good, and pious lawes tending to their eternall saluation, giuing them likewise a commendable example of a Christian life, he may draw great multitudes vnto God, &

be cause

because of saluation vnto many, to the great increase of his glory and reward; might one thence infer, that Protestants of England teach, that men ought to feare the King aboue God, and say, behould the doctrine of the Church of England, the King is feared aboue God, his law obeyed more then the law of Christ? Were it not great babery not to distinguish an historicall narration of a matter of fact, from a doctrinall definition of a point of faith? Nay this doctrine that Christian religion doth rather depend of the Pope, then of God, which our Bachelour doth charge vpon *S. Boniface*, was so far from his mind, that he doth teach the contrary expressly in the very Canon beforecyted, that Christianity doth depend on the Pope *post Deum*, after God, *secundo* (f) *post Deum loco*, in the second place after God. Thus you see, you find no solide, & substantiall obiection in all the Bachelours wouds, but the higher he climbeth, want of iudgment, and conscience doth more and more shew it selfe, as shall yet more clearly be demonstrated in the sixt wound.

(f) In ead-
dem appen-
dice ad ca.
6. dist. 40.

The sixt wound; *In discovery wherof the Bachelour giues aduantage vnto Atheisme.*

THIS Babell-builder not content to haue made the Popes Decretalls with the wings of his owne inuentions fly aboue Scripture, by a new deuise, he breatheth such spirit and vigour into them, as you shall see them pitched a foot by an Atheisticall slander, many millions of miles aboue God. In which conceipt and impious cauill he taketh much pleasure, and delight, that he saith, the blasphemy shall out, and this Babell vp, though thereby God himselfe be throwne out of his Throne. This Atheisme (saith he) and impiety is such, as if it had but crept into some secret Pamphlet, I would neuer haue brought it into light: but being registred in the Glosse of their law, a booke of so great authority, and so common in the handes of all the learned, I cannot but discharge my duty to the truth, though it may giue vantage to the Atheist, and Libertine. Thus he professeth his loue to God, and to the Pope, resolving to make them fall both together, if he cannot ouerthrow one without

(g) The
rebells of
Holland
at their
first rising
against
their
Prince, set
vp a ban-
ner with
the Tur-
kish armes
& this po-
esy, *Plutost
Turcs, que
Papaux.*

(h) The
Pope is a
more dā-
gerous
enemy
of Christ
then the
Turke.
*Horne, in
his booke
of the Q.
Supremacy
against Fel-
ton.*

*Lutherans
did vse to
say, they
would ra-
ther fight
for the
Turk vn-
christened
then for
a Turke
Christe-*

ned, meaning the Christian Emperour, Erasm. in Epist. ad frat. inferioris Germ.

the other. By which you may see the progresse in perfectio
their Ghospell hath made, whose Peosy in the beginning
was rather (g) *Turkes then Papists*, but now they mount high-
er by the winges of M. *Crashawes* charity, ready to be rather
Atheists then Papists. Then they were ready, rather the receyue
the Pope, to deny (h) Christ: now they will help away
with God also, rather then haue the Pope to be his Vicar.
And hath not this Minister thinke you, a very tender con-
science, who out of duty to the truth, cannot hold his peace,
though such wordes vampe from his mouth, as may giue
aduantage against the most soueraigne of all truths, the very
sunne of all verities, that there is a God? But seeing (as he
saith) he cannot be silent, let vs with horreur heare him
discharge his duty to the Diuell, wrestling, and wringing
the wordes of a Glosse to a blasphemous sense, which
may comfort Atheists, as he doth confesse.

6. These are the wordes on which this Babel is built,
to wit, a Glosse vpon a chapter of the Decretalls contayning
a verse taken out the 26. of *Salomons* Prouerbs. *Obserue* (saith
the Glosse) *that these words are not the wordes of the Pope, but of Sa-*
lomon: but because that text of *Salomon* is here canonized by
the Pope, therefore it is of credit, and impliyeth necessity of
being belieued; or it bindeth as strongly, as if it had beene
pronounced, or vttered by the Pope, because we make all
those things as good as our owne, vpon which we bestow
or impart our authority. Hauing cited these wordes, this
hypocrite falleth to his prayers, crauing mercy of God
haue nothing to doe with this vnchristian blasphemy and
wicked worke of darkenesse; yet few lynes after he saith,
he cannot let it alone, but must needs medle with it, euen
though he giue *Atheists* thereby occasion to deny that high, and holy God,
whom he will seeme to craue mercy of. But did he indeed
believe, that there is a God, who heareth prayers, and seeth
harts, he durst neuer haue presented vnto him his hart,
fuller of hatred to the Pope, then of loue to him, from
which

which proceed three fraudulent tricks heere vsed by him to raise this Babel that giueth aduantage vnto Atheists. First he doth wittingly misconster the playne meaning of the Glosse, giuing it this impious sense, *that the wordes of God, are not of as good authority as the Popes: and that they are to be believed, not because they are Gods, but because the Pope hath pleased to put them in the Canon law;* which doctrine the Glosser neuer dreamed of, who by canonizing the sentēce of *Salomon*, doth not vnderstand the making it diuine, and Canonically Scripture, but the making it a Canon law, with authority to bynd, or a rule to decide doubts in the Ecclesiasticall Court: which authority a Prince that can make lawes, may giue to a place of Scripture, if he doe vtter his law in wordes thereof. For all sentences of Scripture, though truths which must be believed, haue not the necessity to bynd as lawes, but some only as directions, and counsells, which may be made lawes of a Common-wealth, eyther ciuill or Ecclesiasticall by the Princes, & Governours thereof. This sentence of Christ, for example, *he that striketh with the sword, shall dye by the sword*, is a truth, that such as strike with the sword, though perchance they doe not kill, yet deserue the punishment of death, which is a law in some Countreys. Now suppose that the Parliament intending to make a law, that those that go into the field, or fight with eminent danger of their liues, be punished with death, should set downe that law in these words of Christ, *Qui gladio percutit, gladio peribit*, he that striketh with the sword, shall dye by the sword; should not the Parliament giue to that sentence of Christ the power of a ciuill, and politike law, which it had not before? Should not they bestow & impart their authority vpon it? Should not they authorize that part of Scripture to be a part of our Common law? Is there any blasphemy or absurdity in this speach? Doth it giue any aduantage vnto Atheisme? Were he not an absurd fellow, or an Atheist, that would therupon infer, that the Parliamēt gaue diuine authority vnto that sentence? That the word of the Parliament is of more authority then the word of God? All which Babels, and many moe, this Babel-Bachelour doth infer out of the saying of the Glosse,

The Glosser by canonizing the words, of *Salomō* doth not vnderstand the making them Canonically Scripture, but only a part of the Canon law, or a rule in the Ecclesiasticall Court.

pag. 74.

that a Sentence of Salomon, was inserted by the Pope into the Canon law as a rule, or law how to proceed in the Ecclesiasticall Court. Now hath he not religiously discharged his duty to truth, and giuen Atheists vantage where they had none? Is not this proceeding to be detested by all that haue cyther religion, or conscience in them?

7. Secondly, he doth conceale from his Reader, that these wordes of the Gloss, both in regard of their harsh sound, as also because they are grounded vpon a grosse oversight in the Glosser, in all the latter Editions of the Canon law, reformed by Gregory the 13. are left out; so that now they should not be seene so much as in a secret Pamphlet, did not such children of darknes as our Bachelour is, bring them to light, to giue aduantage vnto Atheists, to obscure the light of all truths, *that God is*. And here, M. Crashaw, I cannot but charge you vpon your Allegiance vnto God, to discharge your duty to the truth, and shame the Diuell, by taking away the vantage you may haue giuen Atheists; are not these words indeed left out in the latter impressions of the Canon law I named? Heare his answer, & then iudge of the religion of the Minister. If (saith he) *they haue left it out in any latter impression, so it be with open confession, and detestation of the fault, it is well, but sure I am, it is in the impression I haue, and in all other which I could borrow: & further I do not know any Pope or Popish writer, that hath with authority, and allowance, condemned and reprobued this Atheisme: If they know any, they may do well to produce them.* Do you perceau how he that before was so hoat, to discharge his duty to the truth, now is become so cold in the same duty, that he flyeth from confessing the truth like a Beare from the stake, feeding vs with *iffs, & ands*, loath to bereaue Atheists of the aduantage he hath giuen them? And not onely doth he conceale the truth, but also against his conscience vttereth a mayne and malicious vntruth, that he could not borrow any impression, where these words were left out,

(k) pag. which to be notoriously false, this very Sermon doth
 5. 70. conuince, in which he doth cite very often (k) the new
 6. 72. impression of the Canon law, corrected by the appoint-
 148. 42. ment of Gregory the 13. that of Lyons, and that of Paris, in both
 which

which impressions, & all other, the aforesaid recited words are left out: and his *iffs*, and *ands*, and humming about the matter doth make it more then suspicious, that he did find them left out in that impression, but would not contesse it, nor discharge his duty to the truth, which by the former flaunder he might haue obscured. And I desire the Christian Reader, specially the Gentlemen of the Temple, to charge M. Crashaw to shew according to his promise the reformed Edition of Gregory the 13. which he did borrow and cyte in this Sermon, wherby they may make tryall of his honesty, and bring this lurking Atheist to light, who vnder pretence of the Ghospell, seeketh wickedly to conuey Atheisme into his Auditors harts, which yet shalbe made more plaine.

8. Thirdly, concerning the errour, & ouersight in the Glosse, for which the former words were discharged, whereas M. Crashaw requireth open detestation therof, he cannot but know, that we do curse & detest it, who seeing he could with no colour of truth charge that errour vpon the Romā Church, vnto which his owne Church doth come much nearer, concealing the same from his Auditours, in lieu therof, fathereth his owne Atheisticall brat vpon vs. For what was that errour, & ouersight in the Glosse? To think that the Sapientiall bookes of Salomon, among which are the Prouerbs, were not Canonically, mistaking a place of S. Hierome, and of another Glosse, where some bookes ascribed to Salomon, as that of *VVisdome*, and *Ecclesiasticus*, were accounted Apocriphall, reading the place, *sat cito, sed non sat bene*, with more hast then good speed, as M. Morton excuseth his (1) ouersights. For a little after the former wordes in that very place, the Glosser moueth the question in termes, whether the Prouerbs, and other bookes of Salomon be Canonically, & of authority, or no, and answereth, that by the sentence of Hierome, it seemeth they are not, *quod* (saith he) *est valde notabile*, which is a thing much to be noted. And it is in very deed notable to discover the fraud, and perfidious dealing of this Bachelour, who seeing he could not charge the Church of Rome with this errour, that Salomons bookes are not Canonically, knowing we admit not only the Prouerbs, but al-

(1) In his Animad-
uersiōs in
the very
end. 2. p.
Apoc. Ca-
thol.
Vide De-
cret. l. 2.
tit. 23.

so the bookes of *VVisdome*, and *Ecclesiasticus*, which Protestants reiect, he giueth vs *quid* for *quo*, instead of this error and oversight of the Glosser, caused by ouer hasty reading the words of *S. Hierome*, such an horrible blasphemy and monster, as could scarce fall into the imagination of man: which impiety against God, and iniury vnto vs, Protestants may better vnderstand by this example. *Luther* not out of ouer sight, as this Glosser, but obstinately doth reiect the Epistle of *S. Iames*, calling the same *contentious*, *swelling with pride*, and not worth a ^(m) rush. If one to comfort Atheists should charge *Luther*, and the whole Protestant Church for his sake, that they teach, that holy Scripture, and the word of God is *contentions*, *prouide*, not worth a rush, were not this wicked and perfidious dealing? might not Protestants iustly, and would they not bitterly exclaime against vs? who yet are so blinded that they permit their Bachelour to build such wicked Babels against vs, to father such falsehoods vpon vs, making that mistaking of one Glosser, doubting of the Canonick authority of one booke of Scripture, a deniall, and contempt of all Scripture, and euen of the knowneword of God in the whole Catholick Church. I want wordes to expresse this wickednes, which therefore, I leaue to the ponderation of the Reader, & what a Church that is, which permitteth, and in what dreadfull danger they are, that heare such Preachers, who couertly seek to strengthen Atheisme, shewing that their owne iudicium Protestant writer *Hooker* ⁽ⁿ⁾ had reason to conceyue much feare, that *Puritans*, and such hoat-spurrs, and enemies of the Pope, as this Bachelour, vnder colour (saith he) of rooting out Popery, will make in the end a way for *Paganisme*, or for extreme Barbarity to enter.

(m) *Præfat. in Ep. Iacobi: contentio- sam, tumidam, aridam, stramineam. in edit. Ienenfi.*

(n) *In his Ecclesiasticall Hierarchy.*

9. In the same wound he doth notoriously slander our learned Countreyman *Doctor Heskins*, which though in regard of the matter they may seeme light and nothing, compared with the former, yet they be great tokens of his great malice. *Doctor Heskins* in his *Parliament of Christ* tells a story of

(o) *l. i. c. 2. fol. 7.* one whom he heard vpon the reading of the booke of *Ecclesiastes*, earnestly say, that it was a naughty ^(o) booke. What

was he (saith the Bachelour) that spake it? a Protestant?
 No a Papist. Which is more then *Doctor Heskins* saith, though
 he make it his answer. For the man rather seemes to haue
 bene a Protestant, seeing vpon conference had with the
 Doctor vpon the matter, he seemeth not to haue yielded
 to the definition, and doctrine of the Church, which
 seemeth the Protestant practise of priuate spirits. Secondly,
 he said Doctor addeth of a Gentlewoman, that hearing a
 text of Scripture, which seemed more liuely to describe the
 shamelesnes of some womē, & their immodest behauiour vn-
 der hedges, thē her bashfulnes could well endure, said, that
 he would no more belieue Scripture, for it was naught.
 Heere the Bachelour asketh againe, what was the that said
 this? His answer is, which he pretends to set downe in
 Doctor *Heskins* wordes, *A vertuous Catholick Gentlewoman*, and
 one that feared God. Here is another trick of the Bachelour,
 adding the word *Catholicke*, which is not in the Author,
 though the Bachelour might perchance very probably
 excuse by her blushing at womens shameles immodesty, that
 he was not like those Godly sisters that goe weekly (as I
 am informed) to gossip with him to *Pemlico*. Thirdly he
 chargeth Doctor *Heskins*, that he telleth these storyes rather
 with approbation, then with any detestation of them,
 which to be a manifest slander, the wordes of Doctor *Heskins* (p) Here
 which follow vpon this story declare. *May not this* (saith he)
griue a Christian hart, that the Scriptures, Gods holy word should be
thus blasphemed? Is this to approue those sayings? Doth he not
detest them as blasphemyes? Doth he not openly condemne
them? How doth malice blynd this Bachelour, that dareth
utter such open and impudent slanders?

Heskins
ibid.

(p) Here
 the Ba-
 chelour
 doth also
 falsify D.
Heskins,
 making
 him say of
 the whole
 booke
 what he
 speaketh
 of one
 only sen-
 tence ther-

10. I omit his other cauls at Doctor *Heskins* his sayings,
 as his accusing him of blasphemy, for saying, that the song of
 Salomon seemeth wanton in the outward face: that the Book of the Prea-
 cher seemeth vebemently to diswade from wisdom (P): that some spea-
 ches of Scripture a modest man cannot repeate without blushing, which
 the holy Ghost did purposely utter, that modest men should rece ther-
 speake them with blushing, that others might see their of.
 owne shame, not blushing to do what the modest blush to

(q) His 3.
wound.
pag. 62.

Pride.

Disorder.

name. These cauels I say, the Reader of himselfe doth see to be foolish, which *D. Heskins* brings to proue, that it is not conuenient that ignorant people should commonly read the Scripture in their vulgar tongue, which doth much distast our Bachelour, because he saith in another place (q) had his women, & vulgar people the Bible in their mother tongue, they would startle, & hearing in pulpit some doctrine they do not vnderstand, would soone say, that is false doctrine: which whether it be good discipline or no, that women should by the Bible in their mother tongue, get tongues of Mothers, presuming to teach their Fathers; and of sheep that should heare the voice of their Pastours, become shrewes, chiding them out of pulpit, as he maketh his vulgar people to do with the *Italian Fryer Bernardinus de Buslo*: whether this (I say) be good discipline, and whether reading Scripture in the vulgar tongue be not worthily forbidden by the Church of Rome, if it do produce the former effects of startling, correcting their Pastours, and soone saying they know not what, these things I remit to the iudgment of any prudent Protestant, or discreet man. I am sure, had this order byn kept with this Bachelour in this Sermon made at the Crosse, to wit, that men might haue soone said, that is false, that is a lye, that is a slander, that is folly, knocking such Babes of Babel on the head straight, as they came thicke and threefold out of his mouth, he might haue bene, I dare say, interrupted so often, that he would not haue ended in a yeare. But the Church of God, and God himselfe doth rather require, that women, and vulgar people haue the eares of daughters, then the tongues of mothers, not to startle from the beaten way of the faith of their Ancestors, when they heare any doctrine preached they do not vnderstand, nor so soone say, that this is false doctrine, but enquire modestly of their Husbands at home, or of others that are more learned. But you *M. Bachelour*, that like startling, and soone saying, why do you reiect *D. Heskins* his Gentlewoman, that did both startle, and soone say, reiecting the booke of *Ecclesiasticus*, iumping with you, both in a chiefe point of your beliete, as also in the very principle thereof, of following her priuate spirit?

The seauenth slaunder, or wound; *That Images are made Lay-mens bookes.*

His seauenth wound, but fourth Babel, about Scripture is, that we make Images books for Lay-men instead of Scriptures. And marke (saith he) how this wound hath bene made deeper, and wyder. First they taught, that the Scripture and Images together were good bookes for Lay men. Then that Images without the Scripture were to be accompted bookes for Lay-men. Now at last Images are easier, and readier, and therefore better bookes for Lay-men then the Scriptures. Thus according to his reason doth he clymbe, buylding the Babel of slaunderous falsehoods, one vpon another, without any ground; that still in the end the Babel falleth on his owne head, leauing him buried eyther in horrible Atheisme, or extreme ignorance, or both, as you shall see clearly by this seauenth wound. For on what doth he build Babel? Vpon a meere bable, or babery rather, that I doubt not, but euen Protestants themselves will laugh at his grosse mistaking, and wonder at his intolerable impudency, obiectiong his owne more then babish ignorance, as a wound of our Church. All this high Babel-building of our Church in a worse and worse doctrine is grounded vpon his childish reading amisse the words of Peraldus, who is made Prince of the doctrine which ioyneth Scriptures, and Images in the same commission (to vse his phrase) to be Lay-mens teachers. Thus he readeth (r) Peraldus: *Vt Scriptura littera sunt Clericorum: sic Scriptura, & sculptura littera sunt Laicorum.* As Scriptures are the bookes, and containe the learning of the Clergy; so Images and Scripture are the learning and bookes of Lay-men. Thus he. Where first you may note, that whereas in the Latin commission by him cyted, Peraldus giueth Scripture the first place, the Bachelour putteth in the English Images before them, which may be thought malicious in him, who is so exact, and curious to carp at the placing of our words one before another, that because Scribanus, euen in a verse, placed the Virgin before Christ;

(r) Gulielmus Peraldus summa virt. & virt. tom. 1. c. 3.

Ergo Parens, & Nate meis aduertite votis.

Iesuits.

He doth thence gather, that he marshals them in the order of his iudgment, and affection, and that as he placed the Virgin before her Sonne in his verse, so we all do prefer and giue her the precedence in the deuotion of our soule.

12. But indeed the true sentence of *Peraldus* hath not Scriptures at all, which the Bachelour put in to haue occasion to rayle at the Pope, as though he had made them to be left out in latter writers, for the wordes are, *Pictura, vel sculptura littera sunt Laicorum* (*), paynted or carued Images (of Christ, and Saints, and historyes of their liues) are bookes of laymen. Where you see the Bachelour was cyther blynd, that he could not discern betwixt Scriptures, & Pictures, or rather wittingly mistooke the word, to take an opportunity to build by degrees his Babel, which may seeme probable, hauing had good experience of his truly imoderate, and insatiable delire to caull, and exagitate the Roman Church vpon euery imaginable fancy, euen though it may giue aduantage vnto Atheists, as you haue heard. And this suspicion that he doth willingly take vpon him this ignorance, is strongly confirmed by his quoting the place of *Peraldus* in such sort, as it might not be easely found, without turning ouer the whole booke, to wit, *Peraldus summa virt. & vit. tom. 1. cap. 3.* By which quotation there being many thi d Chapers in that Tome, to wit, as many as he doth handle seuerall vertues, the place can hardly haue beene found without turning ouer the whole. Wherefore hauing some security that wee could not discover his false dealing by tracing his treacherous steps, he falleth bouldly to exagitate the Pope for leauing out Scriptures, which only himself put into *Peraldus* his sentence. *Peraldus* (saith he) gaue Scripture so much honour, as to be ioyned in Comm'sion with Images, they two to be ioynt teachers of the Laity: now comes the great Penitentiary (*Lelius Zecchius*) and is well allowed by the Pope to leaue out the Scriptures as needles, and to giue all power to Images. Thus he. What can a man say to such impudent, and shameles lying, that *Zecchius* left out Scriptures in *Peraldus*? Nay that the Pope did allow him to doe it, where they neuer were? Must Popes, and

(s)Tom. 1.
summa
virtutum
& vitiorū.
de iustitia
part. 6.
quæ est de
dulia. c. 3.

pag. 81.

Shame-
lesse lying
and ray-
ling.

and Catholikes be rayled at, if Protestant Bachelours cannot read: Let any moderate Protestant iudge, whether these be not Babels indeed, shewing babish ignorance ioyned with extreme malice? Which two things ioyned together make this Babe that euen now could not spell his lesson, straight fall on babling Scriptures against the Pope, leaping from *Peraldus* to him, becaule they begin with the same letter, in so ridiculous manner, as sobernes it self might smile thereat. Search the Scriptures saith Christ, and looke on them: and on Images saith the Pope. How readeest thou, saith Christ: it is paynted *magrauen*, saith the Pope. Thy word (saith David) is my light (not the golden Cherubins:) but now saith Popery, euen in the new Testament Scripture, and images are lay-mens light. Thus he. Might not a Parrot chatter Scriptures as much to the purpose, as he doth, making Christ pose poore men that cannot read, such as *Peraldus* meaneth, with his question vnto the lawier *Quomodolugis*? how readeest thou? This forsooth is the new Gospel: men are not saued by belieuing, but by reading, not by their workes, but by their booke; they must learne their neck-verse against the day of iudgment, when a tatling sister that hath read Scriptures, and can prate of them like a parrot, shalbe better then an vnlearned Catholick, that hath wept many teares for his sinnes, praying before an Image of the passion of Christ.

13. Touching the doctrine it selfe, that Images are bookes which teach and instruct ignorant men that cannot read, what man well in his wits would deny it? Doth not daiy experience teach, that the Images of Christ as he was borne in great pouerty, and need, in a stable, crucified, full of many sores and wounds, of his flagellation, crowning with thornes, and other passages of his life, do help ignorant men to call to mind, and liuely apprehend these mysteries; mouing them to deuotion and loue, and sorowfull contrition for their sinnes? What needed this Bachelour to search out later Authors to find this doctrine, which most ancient Fathers teach? Thus S. Gregory writeth; *Quod legentibus Scriptura hoc idiotis prostat pictura cernentibus: quia in ipsa etiam ignorantes vident quod sci qui debeant; in ipsa legunt qui literas nesciunt.*

pag. 80.

(t) l. 9. ep.
9. ad ere-
num Massi-
liensem.

Pictura
quasi Scri-
ptura ad
memoriā
filium dei
reducit. I-
dem Greg.
lib. 7. epist.

54.

(u) See Pe-
raldus, lo-
co citato.
(x) Zec-
chius in
suma mo-
ral. Theo-
log. c. 90.
art. 18. p.
609.

(y) Feu-
ardent. lib.
homil. pag.
16. 17.
(a) Ex I-
maginum
contempla-
tione dif-
cunt facile
& breui-
ter simpli-
ces & idi-
otæ illa di-
uina my-
steria, mi-
racula, &
opera,
quæ ex sa-
cris libris
aut vix
aut nūquā
percipere
valeant.

unt. What Scriptures teach the learned, the same things doe pictures teach the simple; in them the ignorant behold what they ought to follow; in them those read which cannot read. This is the doctrine of this learned Father about a thousand yeares agoe, which the Bachelour doth so wonder and rage to find in moderne Authors, as though we were not to follow the doctrine deliuered vnto vs by the ancient Doctors of Gods Church.

14.

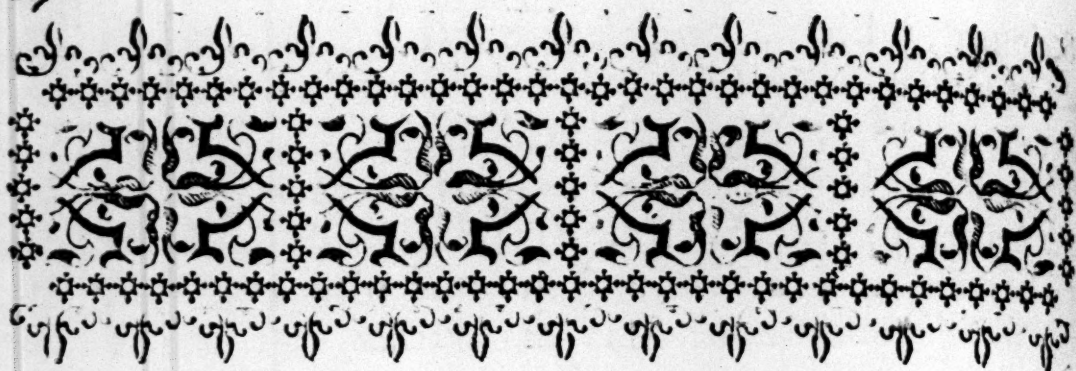
Concerning which, you are to note two other false and fraudulent trickes he vseth to make our doctrine seeme more harth. The first is, to extend as generally spoken of all Lay-men, what all our Authors he bringeth, specially, and expressly of ignoraut Lay-men onely; *Laicorum qui nesciunt litteras* (u) (saith Peraldus:) Pictures are bookes for such Lay-men as cannot read, *ijs qui litteras ignorant* (x) (saith Zechius:) such as know not the letters: *simplicibus & idiotis*, for simple people and idiots, saith (y) Feuardentius: this is one notable fraud, and falshood often reiterated in this wound, to incense Lay-men against vs, as though they were forbidden to read Scriptures, and sent to looke on pictures; among whom many are learned, and able to vnderstand Scriptures in Latin, or any other learned language, as well as diuers Church-men. Secondly, because Feuardentius saith, that simple people, and idiots, do more easily and in short tyme learne the mysteries, & miracles of Christs life, then they could by reading Scriptures, he doth charge him to teach, that Images are better bookes then Scriptures, which he calleth, *Popery growne to his full ripenesse. strange & fearefull doctrine*, which in truth is but his owne strange and fearefull lying; there being no mention of (better) in Feuardentius (a) his sentence. And this inference (*they are readier, and easier, and therefore better bookes*) is not ripe, but rotten geare, or rather such green, and childish stufte, that I wonder to see the same brought by one that may seeme to be come to the ripenes of reason. For who doth not know, that the best bookes are not euer easiest, nor the easiest euer best. The bookes of Aristotle in Philosophy are accounted best, and yet are most hard: nay if we belieue the holy Fathers, no booke harder then holy Scripture,

Scripture, which S. Ambrose termeth a sea of deep knowledge, and enigmaticall sentences ^(b): in which saith S. ^(c) Augustine, many are deceyued, which rashly read it: and in some places is so deep (saith he) that we can neither suspect, nor imagine what meaning it hath. May one hence infer that Scripture is not the best booke, because it is hardest, and darkest, and in some place almost impossible to be vnderstood? May M. Crashaw be thought to be come to the vse of reason, who maketh this inference, so void of reason, which euen children know to be false, who learne first the easiest books, but not the best? Might not the Church of England with more credit haue sent their Bachelor with his Babels to some schoole among children, then choole him as their Champion to wound the Church of Rome with his babish reading, fond arguing, and childish chattering of Scriptures?

(b) Mare est Scriptura diuina, habens in se profundos sensus &c. epist. 44.
(c) Multis & multiplicibus obscuritatibus &c. decipiuntur qui temerè legunt: quibusdā autem locis, quid vel falsò suspicentur, non inueniunt. lib. 2. de doctr. Christiana c. 6.

is, quid vel falsò suspicentur, non inueniunt. lib. 2. de doctr. Christiana c. 6.

THE



THE THIRD CHAPTER.

THE

Eight wound, and slaunders, concerning adoration of holy Images; where the Catholike doctrine in this point is shewed to be far from Idolatry, and false worship; & M. Crashaws manifold slaunders, & corruptions of our Authors are so discovered, that, will he stand to his word, he must publicly recant at the Crosse.



HE spirit of pride essentiall vnto hereticks our Bachelour doth notably discover throughout his whole Sermon, but most singularly in this eight wound, concerning worshipping of Images; where he acculeth the Church of Rome, and all our approued Authors throughout all ages successiuelly since the dayes of Aquinas, for teaching fearefull doctrine, and mayntayning horrible Idolatry, to wit, that Images of Christ, or Crucifixes are be worshiped as God himself is, with diuine worship (d). He doth confesse (e) that this imputation is generally cast of by Catholicks with this answer, It is not so, it is but an ignorant and malicious slaunders, for the Romish Church giues only a certaine reuerence to holy Images, but doth not worship them at all, or at least with no diuine worship (f). Now can any know better how we honour

(d) pag. 82.

(e) pag. 85.

(f) pag. 85.

honour Images then we our selues? If we generally reiect
the imputation of worshiping images with diuine wor-
ship, as a false slander, how can it be the generall receyued do-
ctrine of our Church?

2. Morcouer he doth acknowledg that some of his
owne profession (to wit the grauest and learnedst of their
side, who vse to read, and can vnderstand our Scholasticall
Doctors) doe take our part herein, ashamed, as it should
seeme, their Bachelours should eyther so grossely mistake,
or falsely misreport the doctrine of our Authors in this
point of worshiping Images by themselves with diuine
worship. And truly, M. Crashaw, me thinkes a man of more
learning, vnderstanding and iudgment then you
may iustly presume your self to be, would suspect his owne
ignorance, mistrust his owne weaknes, feare to be deceyued
in this case, where all Catholicks stand constantly in it, that
you doe them wrong; and some Protestants second them
in their complaynt, that you, and such Cauillers mistake
our doctrine, and shoot wyde of our Authors meaning.
You say you know your owne weakenes (g), which if you doe,
how can you stand so peremptorily on your owne iudgmēt
against so many thousands, partly Protestants, partly Ca-
tholickes that contest against you? If you know what igno-
rance, and learning is, can you so strictly condemne many
thousands of Deuines, successiuelly in many ages (h), confessedly lear-
ned, as their excellent workes doe witnes, and of great
sanctity, and grauity, as the histories of their liues doe cre-
dibly report, of being so sottishly blynd, that they taught,
wrote, and sought to proue by many arguments, that a stock,
or stone is to be worshipped & prayed vnto, as God himself
is? Which errour is so voyd of sense, that I doubt, whom I
should think more blockish, the man that indeed doth teach
it, or him that can perswade himself that any learned man
doth teach it.

3. But no buckler of defence can saue the Church of
Rome from the deadly wound of his tongue; neyther respect
vnto the learning of all Christian Deuines, so many in nū-
ber, so renowned for knowledge, and famous for sanctity in

A friendly
admonitiō
vnto M.
Crashaw
putting
him in
mind of
himselfe.

(g) pag. 83:

(h) Halen-
us, Alber-
tus, Bona-
uentura,
Richardus,
VValdēsis,
& others
whome
M. Cra-
shaw citeth
in his ma-
gent pag.

83:

(i) Gen. 16.
v. 12.

(k) See the
English
translatiō,
that of Ge-
neua prin-
ted anno
1595. in
the mar-
gent.

M. Cra-
shawes
charity to-
wards his
owne bre-
thren.

all ages, since the dayes of *S. Thomas*, nor loue to the brethren, and professours of his Gospell, whom nothing but euidence of the truth could moue to take out parts, can stay his fury, who like *Ismael*, whom Scripture termeth *serum hominem* (i) that is, as the English Bible translateth, fierce, cruell, or as a wild asse (k) whose hand was against euery man, and euery mans hand against him; he layeth about him, wounding whosoever come in his way, friend or foe, ancient or recent, Catholike or Protestant, breaking through armies of opposits to lay this slaunder vpon the Church of Rome. And first the ancient Catholike Deuines, namely *S. Thomas*, he driueth away with a valiant shot of reproaches, saying; they bring woddish pittifull arguments, to fortifie damnable Idolatry; that they were daily with holy things; that they were blind in their vnderstanding, and drunke with Babylons spirituall abominations. With no lesse fiercenes doth he assault his owne brethren, that durst speake a word in the defence of the Church of Rome, saying, they are eyther ignorant, or malicious, or hollow-hearted, whom deuided in these three ranks, he deuideth his charity amongst, pittying the ignorant, scorning the malicious, hating hollow-hearted. Thus all the friends of the Church of Rome are put to flight by the valiant rayling of one Bachelour, the remayning alone without friend, at the mercy of his mercilesse tongue.

4. Now, *M. Crashaw*, before you lay this grosse slaunder vpon her, you may remember what glorious markes of the true Church, the *Roman* hath; how many Nations she hath cōuerted vnto Christ, how she was the first that taught *England* to call vpon the sweet sauing name of *Iesus*; how many Doctours renowned for learning, famous for sanctity, glorious for miracles, haue bene her children; how when your Church eyther was not, or durst not shew her face, she maintayned so many ages together alone the name of Christianity in the world, which otherwise might haue perished from mankind. Let so many reasons moue you, not to lay the woud of this senselesse doctrine to her charge, of worshipping, adoring, & praying vnto a stock or stone, as vnto God, from which you know her childrē do generally disclayme. Nothing will stay our Bachelour. What is said of a beg-

gar on horseback, proueth true of him in pulpit, he will gallop, thinking it a glorious thing to haue liberty to lye, and rayle as he list, without being controlled. For heare how crank he is, and how he craketh, and croweth on his owne dunghill. *Let others come (saith he) and conceale her shame, and hide the whore of Babylons filthines, as they will. I say for my selfe, let the tongue cleaue to the roose of my mouth, if I spare to discover her skirts, and lay open her filthines to the world, that all men seeing her, as she is, may detest and forsake her. VVherfore in the wordes of truth, & sobernes,* I doe beere offer to this Honourable Audience, that I will willingly come to this place, and recant it with shame, if I proue not apparently to the iudgment of euery reasonable man, that this is the common and generall doctrine of the greatest number of their best approued Authors that haue written in these latter dayes: namely,

A fond & foule defiance.

That an Image of God, or a Crucifixe, especially one made of wood wheron Christ dyed, or that Crosse it selfe, are to be worshipped with *latreia*, that is, with the worship due vnto God.

5. Thus he, Where, for my part I confesse, that though M. Crashaw doe earnestly say, that he made this defiance being sober, yet cannot I belieue, but before he came to the Crosse to preach against the worshippers of the Crosse, he had offered a morning sacrifice in Malmesey, vnto the God of the enemies of the Crosse (k), frequent sacrificing to which (k) Enemies of God, make Ministers feruent discoverers of the whores skirts, and the Crosse of Christ, greater deuotes to the pictures of Cupid, and Venus, then vnto whose the Images of Christ, and the Virgin, specially the holy God is Crosse, whose tender harts do professe to hate this signe of the their belly Sauour, and the saluation of (l) mankind. And that M. Crashaw ad Philip. had not digested that morning deuotion, when he brake forth into this foule, and fond defiance, he may iustly doubt 3. v. 18. that shall consider, what he vndertaketh to proue, by what (l) Beza. means, in what manner, & vnder what penalty he doth promise to proue, that it is the generall and common doctrine in our Church, that, the Image of Christ, and Crosse it selfe (not Christ, in, or before it) is to be honoured with the worship due vnto God. This he will proue by producing the greatest number of our latter Authors, which mount to thousands. He will bring not ordinary ones, but the very best, and all this he will performe,

not probably, but *apparently to the iudgment*, not of the learned alone, but also of *euery reasonable man*, that if one reasonable man be found in the world, that doth not see apparently that the greatest number of our best Authors worship the Crosse as God, he will come to the Crosse and recant this slander *with shame*, which promise I much feare the euent will shew, was not spokē in the wordes of truth, though happily it were spoken soberly and wittingly inough, seeking by this shew of confidence to driue deeper into ignorant peoples heades this odious conceyt, that the Catholicke is an *Idolatrours religion*. Yet that he may haue no excuse to slip his neck out of the coller of this promise which must draw him againe to the Crosse to recant, except he will be thought deceiuer, and a breaker of his word giuen before so Honorable an Audience, I will shew (I make no doubt) apparently to the iudgment of all men that vnderstand Theologicall matters, that he doth not vnderstand the Authors whom he citeth; that he most grossely, and slanderously peruerteth their playne and pious sayings; that most commonly also eyther he leaueth out, or mistranslateth their wordes which contrayne the substance of their doctrine, vttering many falthoods which he could not but know to be such.

pag. 81.

M. Cra-
shawes dea-
ling in this
Wound.

Two
wayes or
maners to
declare, or
practice
honoring
Images
of the
Church.

6. VVhich that you may better vnderstand, you must know there are two opinions among Catholick Deuines, or two wayes to declare the manner of worshiping the Images of Christ, or Crosses, which yet, as you shall see, come in effect to be both one. The one is to worship the Images of Christ by themselves, as holy things appointed to represent our Saujour in his passion, or byrth, or some other mystery of his life, by directing, & giuing vnto them some honour, and reuerence, inferiour vnto diuine, and lesse then is giuen vnto any holy man; and this honour is only a reuerent, or respectfull vse of them, like vnto that speciall care and respect, with which men vse to keep things that be on to the person they dearely loue, specially when the same doth liuely represent him, and are left, or giuen in memory of him, wearing them about them, or laying them

learned up in decent places. This manner of worshipping Images is
 sonable cleare from the least shaddow of giuing diuine worship to
 arantly the Images themselves, that euen our friend M. Crashaw (l) lib. 2. de
 ship the could not find any hooke or crooke to fasten that imputa- imaginibus
 s slaun- tion vpon it, which is the opinion of Bellarmine (1) Suares c. 21. & 25.
 nt will (m) Saunders (n) and diuers others, that Images are not (m) Tom.
 nappily truly and properly honoured, but in this sort. i. in 3. p. D.

7. And as this first manner of honouring Images is Thom.
 pure from any thew of Idolatry, so much lesse would M. disput. 54.
 Crashaw accuse the other, did he vnderstand the same, which sect. 5.
 giueth lesse honour vnto Christs Image, then this first; and (n) De ho-
 noraria
 is so far from giuing diuine worship, that it may rather Imaginū
 seeme, & doth so seeme vnto some to giue no worship at all, adorat. l. 2.
 but only worship Christ with diuine worship, before his c. 7.
 Image. For this manner is, that by the image remembring Christ,
 we worship and honour him, directing vnto him the re- * Imagi-
 uerence which is due, shewing outward signes thereof be- nibus ve-
 fore his image, as kneeling vnto, kissing, and imbracing the neratio
 same, referring those acts (as the Councell of Trent teacheth impertien-
 *) to testify the inward respect, and affection we beare to- da, non
 wards our Sauour, resembled by his image; by which signes quod cre-
 of diuine worship, though not directed to the Image of datur
 Christ, yet done before it, doth redound some kind of ho- inesse ip-
 nour vnto the very image, these signes shewing the dignity aliqua di-
 thereof, the greatest an image, as image, can haue, to wit, to uinitas,
 represent him whom we worship with diuine worship, vel virtus
 whom, did not that image resemble, we would not wor- propter
 ship before it. This manner of honouring Images, not by quam sint
 honouring them directly in themselves, but another, in, colendæ;
 or before them, both with one and the same act, may be sed quoni-
 declared by a contrary example of the prophaning, and di- am honos
 shonouring of Churches by the sacrilegious murder of a qui ip-
 Priest, or sacred person in them. For that sacrilege, though exhibe-
 not done directly vpon the Church, which is not killed, tur, refer-
 nor the murderer so sottish as to intend the killing therof; tur ad
 yet by doing the murder in the Church, or neere the Prototypa
 Church, the same Church is truly prophaned by that very quæ re-
 murder, wherewith the Church is not hurt. And as it were presentat.
 folly

(o) lib. 2. de
Imag. c. 25.

folly to infer, the Church is prophaned by the same act a man is killed, which is murder; therefore the Church is murdered, or that act is a murder of the Church: so likewise it is grosse ignorance to argue, that we giue diuine worship to Christs Image, because the same is honoured together with Christ, by one, and the same act, which act is diuine worship of the one, but not of the other. By this you may perceyue that there is small difference if any (as *Bellarmino* noteth) (°) betwixt these two manners of declaring the adoration of Images, for both agree that the respect, and honour due, and giuen to the Images of Christ by themselves, is infinitely inferiour vnto diuine, and such as doth not reach to the honour due vnto the meane. Saynt: but is answerable only to the dignity of a signe, or figure to put vs in mind of him, whom we worship as God; and in this all Catholikes agree against the slaunders of the Bachelour, and his Mates. The seeming difference is in the manner, how this inferiour respect and honour comes to Christs Image, whether by a proper and speciall act of reuerence giuen vnto it, which is a more perfect manner of honouring a thing, or by worshipping Christ before the same, many tymes without so much as thinking of the Image, which is indeed most perfectly to adore the Image of Christ, as an Image, whose office is, not to stand for it selfe, but for another, and to make vs only thinke of, & loue, and reuerence him, whom it doth represent, forgetting all other things: as when we cast an account, we only remember the number of 20. 50. or 100. for which the counter standeth, not regarding the same in it selfe, whether it be brasse, or siluer, black or yellow, great or little. This supposed, let vs come to the particuler Authors, whome *M. Crashaw* traduceth of worshipping Christs Image as God.

8. And first as touching all the ancient, and our approved Diuines successiue in all ages since *Aquinas*, the six he quoreth in the margin, in very truth, do in expresse termes teach the contrary in those very places, which might be conuincd by the seuerall testimonies of ech of them: but seeing he doth but touch them by the way, and it should seeme he hath not so much

much as read them, whom he doth so confidently accuse, I will not stand vpon it: only you shal heare the first, & the last of the six I speake for the rest, the rather, because both of them are our Countrey men, famous in former ages for their learning (P). The first is one of the most ancient Deuines (Q), who was Maister vnto Aquinas, or S. Thomas himselfe, Alexander Halensis, who in the place by this Bachelour noted, moueth this question, Whether greater honour be due to the Crosse, or to a man. (r) Note (saith he) *some things are Images of God by participation, that is, do not only represent, but also haue in them part of the power, wisdom, and goodnes of God: such Images are intellectuall creatures. Other Images are only signs of some benefites we haue receiued of God, as of his incarnation, passion, and such other mysteries of Christs life. VVhen an Image is a bare signe only, the whole honour is referred to the person represented in it, whereupon Damalcen saith of the Crosse, that adoring it, we adore the passion of Christ, or Christ stretched vpon it: but when we adore an Image of God that doth not only represent but participate also of his wisdom and goodnesse, we vse the honour of δειν, which is due vnto a creature, as it doth participate of the wisdom & goodnes of God, which dignity the Crosse hath not. So that the greater honour giuen to the Crosse, is referred to Christ, whom it resembles, not vnto the Crosse it selfe. Thus writeth this Author, shewing that diuine honour is not directed, or referred vnto the Crosse, or the Image, when we worship the same, but vnto Christ before it. Can any thing be more pious then by help of his Image to remember Christ, and forgetting all other things to loue, and reuerence him before the same, as this Doctour teacheth? The last of the six is Thomas VValdensis, whom M. Crashaw doth no lesse vnconscionably flaunder of honouring an Image of Christ as God, who deliuereth the contrary doctrine in this short but substantiall sentence: To adore Images, saith he, as thinges of nature, though so they signify God, is folly: to adore them as God, or Gods, is idolatry: to adore them, that by them we may adore God, is piety (s).*

And
cent Deū,
faruū est:
adorare e-

as pro Deo vel Dijs, sacrilegum est: sed adorare eas, vt per eas adoremus Deum, sanctum est. tom. 3. c. 256. n. 6.

(p) See Pos-
seuine in
his appara-
tu sacro.
tom. 1. &

(q) Ale-
xander Ha-
lensis lived
in the yeare
1240.

(r) p. 3. q.
30. a. 3.

Ille maior
honor qui
exhibetur
Cruci, re-
fertur ad
rem signi-
ficatā, cu-
ius est si-
gnum: nō
ad ipsam
crucem in
se.

Thomas
VValdens.
vixit. ann.
1410.

(s) Adora-
re eas vt
res natu-
ræ, quam-
uis sic mi-
hi signifi-
cent Deū,
faruū est:
adorare e-

(t) Sicut
vident
multi
quosdam
vestitos,
qui inter-
rogati de
colore ve-
stis, igno-
rant, quia
toti fere-
bantur in
hominem:
ita qui a-
dorat ima-
ginem, a-
dorat eum
cuius est
imago, ita
quod penè
obliuisci-
tur Imagi-
nis, dum
prima cō-
templatio-
nis instan-
tia rapitur
in signatū.
*V. Aldēsis
vbi supra.*

pag. 83.

And further declaring how by Images we adore God, or Christ in them, he noteth (t), that as sometyms when wee see a friend whom we dearly loue, though we see his apparell, yet doe we not marke, nor can tell of what colour, or fashion the same is, our affections are so totally imployed vpon his person: so when we deuoutly worship the Image of Christ, we forget in a manner the Image, not marking of what mettall, or colour, or fashion it is, only remembering Christ, and thinking on him whom in that Image we loue, and feare, and worship, testifying our inward affection towards him by outward signes before his Image. Now is this damnable Idolatry? Is this to worship not Christ but the Image of Christ with diuine worships? If we commit Idolatry, as this Bachelour saith, when forgetting all thinges but Christ, we worship him before his Image: then must it needes follow, that Christ is by Protestant Diuinity an Idoll.

9. But let vs now come to our later writers, whom our Bachelour doth specially accuse, promising to bring the very best, and the greatest number, teaching diuine worship to be giuen to the Image of Christ, where you shall see him discouer his owne skirts, and lay open both the nakednes of his learning, not vnderstanding the Authors whom he traduced, and filthynes of his conscience, corrupting their sentences which he citeth; which the particulars here proued against him will make cleare I hope, in the iudgment of euery reasonable man. He citeth the testimonies of only three, whom he thought, hauing spared no labour to peruse our Authors, to fauour most this blasphemy.

10. The first is *Gregorius de Valentia*, whom he brings in with this encomion, a Iesuit, a professour of Diuinity, as *Bellarmyne* is, of his owne Sect, whom he makes speake in this manner. It is certayne, that Images are to be worshipped, so as properly the worship shall rest in them, not for themselues, nor for the matter, nor for the formes sake, but for his sake they resemble, and in this sense they are to be worshipped, so as they be whom they resemble, and therefore the Image of Christ as man is to be worshiped with the same worship due to Christ himselfe. Thus doth our Bachelour translate *Valentia*,

ysing

vsing three fraudulent trickes in Englishing few lynes. First he makes him say, that Images are to be worshipped, so as properly the worship shall rest in them; but he leaueth out, *suo quodam modo* (x), that is, in a certayn manner of their own, or proper and peculiar vnto Images; which wordes are the winges of his sentence, that make diuine worship fly from the picture to the person of Christ, and therefore the Bachelour did clip them. For this manner proper vnto Images, *est tantum relatiue terminare motum honorationis*, is only that Images haue honour giuen them relatiuely, as *Valentia* there saith, which relative worshipping what it is, he declares in his third tome vpon *S. Thomas*, to which he referreth himselfe in this place in these very wordes: *VWhen* (y) *it is said* (saith he) *that the same worship is giuen to the Image, which is giuen to the person represented by it, the sense is, that by meanes of the picture calling to mynd the person represented, and before it doing some act of honour or reuerence, as if the person were there present, wee doe thereby* testify, and declare the dignity and excellency of him, whom the picture represents, and so make others that behould vs to conceaue reuerently of the said person. What can be more cleare then these wordes of *Valentia*, that he doth not giue diuine worship to the Image, but vnto Christ only, whom the Bachelour doth still suppress, as though we neuer so much as thought of Christ, when we honour his Image, whom only our thoughts behold, and our inward reuerence and affection only doth respect, as *Valentia* teacheth?

II. Secondly these other wordes of *Valentia*, *Imagines veneranda sunt non per se quatenus tali materia continentur, sed per aliud, scilicet ratione prototypi*, he doth imperfectly translate: Images are to be worshiped not for themselues, nor for the matter nor formes sake, but for his sake they resemble. Which translation though *Valentia* had said no more, doth sufficiently condemne the Bachelour of slaundersous accusing vs to teach that Images are to be worshiped as God, seeing God must be worshiped for himself, and for his owne dignity & Maiesty, not for anothers sake only whom he resembleth, as Images are. Nay to worship God in that sort werera- ther to blasphemc, then worship him; for did we honour

(x) Sic quidem veneranda sunt Imagines, ut ipsae quoque proprie suo quodam modo sint terminus venerationis.

Tom. 4. q. 24. pñct. 2.

(y) Nos prototypum ex imagine cogitates, coram ipsaq; actione honorificam, proinde ac si prototypon similiter esset praesens exercetes,

velle Prototypi excellentiam protestari, adeoque de ipso excitare opinionem excellentem &c. Tom. 3. disput. 6. de Idololatriis q. 11.

him pñcto 63

him only as resembling one greater, and more glorious then himselfe, we should not honour him as God, but as an Image of God, which were a senselesse blasphemy. So that *Valeria* telling his tale in English, endited by *M. Crashaw* himself, beareth witnesse against him, that Images in our doctrine are not worshipped as God is, but as Images ought to be for anothers sake whom they resemble. But indeed *Valentia* saith yet more in Latin, which the Bachelour would not let him utter in English, for he saith, that Images are not to be worshipped *per se*, *sed per aliud*, not by themselves, but by another, that is, they are not only to be honoured for his sake only whom they represent, and not their owne, but also not to be worshipped in themselves, by directing any honour, as kneeling, praying, and the like, to shew our inward loue, reuerence, and subiection vnto them, but by worshipping another in them, to wit, the person whom they represent. Could not *M. Crashaw* distinguish betwixt doing a thing, *propter alium*, and *per alium*, for another, and by another? Makes he no difference betwixt writing for another, and writing by another? When one writes for another, though he write not for his owne sake, yet doth he truly write, but he that writeth only by another, cannot truly, and properly be said to write himselfe. The like is in our case, if we should worship Images for anothers sake, yet might we be thought truly to worship them in themselves, by directing honour vnto them for his sake whom they represent, in which sort we worship Saints, praying, and kneeling vnto them, though all be finally for his sake whose friends, and seruants they are. But when it is said, we worship Images, not by themselves, but by another whom they resemble, the sense is, we do not worship at all the Images by themselves, but the person whome they represent, in, and before them.

Saintes
are honou
red by
theselues,
yet for a-
nothers
sake Ima-
ges ney-
ther for
their own
sake, nor
by them-
selues
without
Christ.

12. Thirdly hauing wounded the head, and middle of this sentēce, he comes at last to mangle the leggs, or rather to cut them cleane off. *Valentia* concludeth in this sort: *Christi Imagines latria veneranda sunt per aliud*, the images of Christ are to be worshipped with diuine worship by another, that is,

not

not by worshipping them directly in themselves with di-
 vine worship, but another whom they represent before the.
 The Bachelour makes him say in English, *The Image of Christ*
as man, is to be worshipped with the same worship due to Christ, where
 he leaueth out *per aliud*, by another; as though it did nothing
 import, being indeed the substance of all, as *Valentia* decla-
 reth by these wordes in that very place. *Images* (2) (saith he)
though as they are holy things, that serue for piety and deuotion, in that
respect are decently, and reuerently to be vsed: yet as they be Images, that
is, as they be representatiue of another besides themselves, they are to be ho-
noured relatiuely, and by that other whom they resemble. In what mā-
 ner, or what is it to worship them relatiuely, *Valentia* declares
 himselfe perspicuously, saying: to honour Images relatiuely,
 or by another, is to honour the person it selfe represented, as it is in the I-
 mage, by a peculiar reference, and relation, as the thing represented is in
 his picture: So that Images are in place and steed of their prototypes, or the
 persons whom they doe resemble. Thus writeth *Valentia*. Which he
 proues out of *Athanas.* who writeth, that the Image of a King
 could it speake, would say, I & (a) the King are one, for I am
 in him, & he in me. Whereupon *Athanasius* concludeth, *Qui ado-*
rat imaginē, in illa adorat ipsum Regem; he that adoreth the Image,
 adoreth the King himselfe. What can be more cleare, then
 that *Valentia* teacheth not to direct diuine worship, seruice,
 and loue vnto Images, but to Christ? *Ex imagine* (saith he)
cogitantes Christum, by the Image calling to mind Christ, we
 worship, loue, and adore him. What is holy, if this be who-
 rish doctrine? Hath not our Bachelour notably discovered
 his owne skirts? Doth not his want of conscience, and lear-
 ning notoriously appeare?

13. Now let vs giue hearing to the second witnes, to
 wit *Gretzerus*, whom also he bringes in with great titles,
The very hammer of hereticks, The Champion of Papists, of the same pag. 86.
Vniuersity with Gregory de Valentia, into whose mouth he
 putteth these wordes: *VVe affirme according to the more common*
opinion, and more receyued in Schooles, that the Crosse and all Images,
and signes of the Crosse are to be worshiped with la regia, that is diuine
worship. Here *M. Crashaw* clappeth his handes, saying: Can
 any man speake more playnely then these two Iesuits do? How plainly

Valentia spake to make this Bachelours ignorance, and want of conscience appeare we haue already shewed; and a no lesse cleere witnes against him will *Gretzerus* be, when we haue heard him out his tale, to wit, the negatiue wordes, that follow in the same sentence, which he cut off, con- teyning the very forme, and substance of his doctrine, which are these: *Non quidem per se, sed per aliud, non absolute, sed cum habitudine, & relatione ad prototypum* (^b), that is, Images of

(b) *Gretz.*
l. i. de cru-
ce. c. 49.

*Crux ipsa
& omnes
Imagines,
& signa*

Crucis, la-

tia, hoc

est cultu

diuino a-

doranda

sunt; non

quidē per

se, sed per

aliud; non

absolute,

sed cum

habitudi-

ne ad pro-

typum.

(c) *Qui I-*

maginem

Imperato-

Christ are worshiped with diuine worship, not by themselues (directing diuine honour vnto them) but by another (whom in them we honour, and adore) not absolutely, but relatiuely, by ordayning, and referring that diuine worship vnto the person whom they resemble, to wit Christ. For (as *Gretzerus* declareth) nature itself hath made Images instruments to conuey the honour shewed them by outward signes vnto their Proto- types, that is the persons whom they resemble: which to be true none can deny, seing euen common people by light of reason doe vnderstand, that as *S. Ambrose* saith, he that crowneth the Image of the Emperour (^c) honoureth him whose Image he crowneth. And as that which is giuen me relatiuely for another, that is, not to be kept for my selfe as my owne, but to be made ouer vnto another, as a due, or gift, cannot properly be said to be myne, nor giuen me: so diuine worship and loue done before the Image relatiuely vnto Christ to be conueyed, and made ouer by that meanes vnto him, cannot be properly said to be giuen vnto the I- mage, but vnto Christ. This doth *Gretzerus* teach, and largely proue in that place, by which you may perceauce how the Bachelours tongue can cleaue to the rooffe of his mouth, when by being dumbe and suddainly silent, in the middst of a sentence, he may seeme to leaue our Authors teaching blasphemy, and get a colour to rayle at the see- ming absurdity of their mangled sayings, as *Ajax* in his fury scourged his owne curtaild dog instead of *Vlisses*. So that hitherto we find none of our Deuines later or auncient that teach diuine worship to be giuen vnto any Images in themselues, but the cleane contrary in expresse tearmes, not to the Image, but vnto Christ, in, and before his Image.

14. From Deuines he passeth to Casuists, or Sum-
mists, which write Resolutions, to settle doubting consciences, as he
saith. Among whom he chooseth Iacobus de Grassijs, to speake
for all Romish Confessours, answering a poore Papist,
whom he maketh to aske this question: How far may I worship
a Crosse, or with what kind of worship? Harken (saith he) how
they answer:

Holy Images considered as they be peeces of wood or mettall, or
some such thinges are to haue no honour giuen them: but in them
another matter is looked at; namely the Image of him whom they
resemble, and not the matter whereof they are made, in which re-
spect looke what reuerence and worship is due to him whose Image it
is, the very same by good right is to be bestowed on the Image.

Iacobus de
Grassijs
decis. casuū
conscient.
Tom. 1. l.
2. c. 2.
art. 3.

This answer he makes this Monke of great name, and Grand
Penitentiary of Naples, as he tearmeth him, giue to a poore Pa-
pist, which I doe not see, why it might not satisfy the rich-
est Minister, were they as greedy of truth, as of gold, did
they apply their myndes to learning, as they doe to lucre,
that they might be able to vnderstand our Authors they ca-
uill at, which the Bachelour surely doth not. For who
that vnderstandeth the wordes of this Author would cauill,
or reprehend his doctrine, as giuing diuine worship to an
Image of stone, or wood, or other metall, who saith the
playn contrary, that in the Image (for example of Christ)
we must not worship the Image of wood, or mettall, or
any such thing, but we must looke for another matter, ano-
ther Image? what other forme can we find in Christs Image
besides the Image, forme and figure of his sacred person,
whom that Image of wood doth resemble? Which Image (d) Imagi-
or figure of Christ represented in that Image of wood, and nes si ve
not the Image of wood it selfe, we are (saith this Peniten- res quæ-
tiary) to worship with diuine worship. So that in this I- dam con-
mage of Christ we consider two Images; the one of wood sideretur,
which we see with our corporall eyes, but doe not worship nulla eis
the same, nor any thing that is truly, and really in it, with tribuenda
diuine honour (d); the other of a more sacred, and diuine est reuerē-
matter, to wit, of the sacred flesh of our Sauour, which we tia, De
see only with the eyes of our myndes, and worship with Graff. loc.
citat.

(e) In illis
Imago ei⁹
cuius sunt
attēditur,
non mate-
ria ex qua
formatae
sunt. *Ibid.*

In what i-
gnorant
people are
taught to
honour
Christs I-
mage.

diuine worship before that other of (e) wood. Now doth this Caluist teach that diuine worship is giuen vnto Images of wood, or stone, or brasle? Is the figure, & forme of Christs person, which in the Image we must looke after, and worship, made of such mettall, and not of virginall Deified flesh, full of most precious bloud, the least drop wherof might suffice to redeeme a million of worlds, and therefore most worthy of soueraigne worship? And out of this doctrine of *Iacobus de Grassius*, we may frame an answer vnto the poore Papist, whom *M. Crashaw* makes importune to know, *how far, and in what sort he may worship Christs Image?* My sonne, thou must not regard in the Image, of what mettall the same is, wood, or stone, or brasle, or siluer, or gold, nor the forme or figure therof, whether the same be cunningly eyther painted, or carued, or grauen; thou must looke after another matter, & another Image, to wit, the sacred person of Christ, seeking to set the same before the eyes of thy mind, in the most lively sort thou art able; and then againe, looke & consider well, what deuotion, what reuerence, what honour, and loue is due vnto Christ, giue the same vnto the Image, and figure of his sacred person, or to him figured, and imagined, whome by his Image of wood or stone, or other mettall thou seest. This is the answer which the *Grand Penitentiary* makes to the poore Papist, which will satisfy him without doubt, except *M. Crashaw* haue robbed the poore man of his wits, leauing him poorer of iudgment, then the Pursuants of temporall goods. For no resolution can be eyther clearer in the truth therof, euen by the light of Nature, or freer from the least suspition of false worship, or more to the capacity of the meanest, which I can be content to remit to the iudgment of the learned and discreet Reader.

pag. 89.

13. But yet we are not come to the height of this Chimericall *Babel*, which now *M. Crashaw* begins to build by our Breuiaries, to the skyes, euen as high as Christ, making the foundation to be this prayer; *All haile o Crosse, our only hope, we pray thee in this holy tyme of Lent increase iustice, and righteousness in Godly men, and graunt pardon to the guilty &c.* against which prayer this Bachelour declaymeth very largely, that we call vpon

upon, and pray vnto a wodden Crosse, which (notwith-
standing his promise to bring neyther trifles, nor triuiall
things) is a common and triuiall slander that hath bene
answered by Catholikes (I speake within compasse) a thou-
sand tymes; yet to shew themselues indeed children of *Babel*
that will not be healed, for want of better matter, they come
still forth with the same, adding new falshoods vnto the for-
mer, as our Bachelour of *Babel* now addeth to the text these
words, *Ve pray thee* (o Crosse) which are not in the text, nor
in the intention of that prayer. For the prayer is not directed
to the Crosse, but to Christ, though more to expresse the
ardent, and burning desire we haue of the pardon, & iustice
which Christ did deserue for vs on the Crosse, by a Rhetor-
ical * figure, the speech seemeth to be directed to the Crosse,
on which Christ dyed, & from whence saluation cometh.
By the like figure the Prophet *Esay*, to shew how he did burn
with desire to see the Sauour and Redeemer of mankind in
flesh vpon earth, speaketh to the heauens and clouds, from
whence he was expected, to send him downe: (f) *O ye Hea-
uens* (saith he) *powre downe your dew*, and let the cloudes raine downe
the Sauour. Which prayer is meant vnto God, that ruleth in
the heauens & clouds, though seemingly directed to the ve-
ry heauens, and clouds, the Seate and Throne of God. So
likewise the foresaid verse of our hymne, *All haile o Crosse*, is
intended vnto Christ, that redeemed vs by the Crosse, though
seemingly the wordes speake to the Crosse, the throne of his
grace, and mercy. But saith our *Babeller*, *If we direct our harts
vnto Christ, why then direct we our wordes to the Crosse?* Is he not
as worthy of the one, as the other? Which question you see he
might as well make to the Prophet *Esay*: If he directed his
hart vnto God, why did he direct his words to the heauens,
craning from them, not *iustice & mercy only*, but the very foun-
taine of both? And the answer is easy, to wit, that the holy
Ghost did inspire the Prophet to vse that figure in his speech
and prayer, both to declare the ardency of his desire, and to
the end, that the very strangenes therof might stir vp the
hearers, & readers, to reflect vpon the great necessity of that
gift & Sauour. And the same holy Spirit vpon the like rea-
sons

The Ba-
chelor
putteth
into our
Breniaries
these
words, we
pray thee o
Crosse.

* Metoni-
mia.

(f) *Isa. 45.*
v. 8.

sons moued *Sedulius*, Author of this hymne, aboue a thousand (g) He land (g) yeares agoe, and the Church in her Office, to vse
liued anno the like figure, which none but very Babes can mistake,
460. nor any but Babellers cauill at, whom malice blyndeth.

pag. 95. 16. Now looke on his Babel built in mood and figure, seeming to proue, that a wodden Crosse is God, by the vncontrollable act & definition of our Church. This it is. The doctrine (saith he) of their late, and reformed Breuiaries, which are confirmed by the Pope, , and the Councell of Trent, is a publick and vncontrollable doctrine of their Church; because a Pope with a generall Councell cannot erre: but in these Breuiaries, they pray to the Crosse, call vpon the Crosse, which as their owne Doctors Thomas Aquinas of old, and one Chrysostomus à Visitatione of late expound, is made not to Christ, but to the Crosse. Therefore by the doctrine and Religion of their Church the Crosse is a God. Thus he disputeth, and this is the top of his eight Babel, itanding vpon three strong pillars, to wit, two notorious lollyes, and one horrible slander. The first folly is to thinke, that euery speach or saying in our Breuiaries is the publick, and vncontrollable doctrine of our Church, in which Breuiaries are conteyned many storyes which we our selues hould but probable, many sayings of Fathers that we teach not to be certayne; neyther did the Pope or Councell allow the same to this end, to canonize, as Catholick faith, whatsoeuer is in it; but only as a Booke that with profit, and piety may be vsed, leauing the certainty of the things vpon the authority of the Authors, which is greater or lesser, certayne or probable, diuine or humane according as the books whēce they are taken are diuers, as euery man knoweth that is acquainted with the state of our Church: so that to make euery sentence of our Breuiary to conteyne the defined doctrine of our Church, must needs be ridiculous with all men of learning.

17. The second, and most grosse folly is to make the exposition of these two Doctors vpon that verse of the hymne, suppose they did teach as he chargeth them, the vncontrollable exposition of that hymne; seeing all the rest of our Doctors doe teach that prayer to be directed to
pag. 95. Christ, not to the Crosse, as (h) Bellarmine whom he citeth,
and

(h) l. 2. de
Im. g. c. 24.

and Vasquez, and he might haue cited many more (i); where (i) Suarez also he bewrayeth his ignorance, and how drowsily he hath read the places of our Authors, which he protesteth to haue diligently perused, by making Vasquez affirme, that there is not one figure alone in this prayer, All haile o Crosse, as Bellarmine said, but two. For Vasquez expressly teacheth the contrary, that in this prayer, there is one only figure of Metonymia, continentis pro contento, speaking vnto Christ represented in the Crosse (k), and no wayes the other of Prosopopeia (l), directing a speech to the Crosse of wood; for then it were (saith he) an absurd prayer, though in some other partes of the same hymne, he graunts the figure of Prosopopeia, but not in this prayer: so litle doth the Bachelour vnderstand our Authors he readeth. But these two Iesuits Bellarmine, and Vasquez, that teach this prayer is made to Christ not to the Crosse, must yield (he saith) to the Cistercian Doctor Chrysostomus à Visitatione, and mark the wise reason he bringeth, because this Cistercian (saith he) wrote after them, and is of more credit then Vasquez, because he doth dedicate his booke to the Pope, and Vasquez only to a Spanish Bishop, as though the learning of Authors were measured by the dignity of the persons to whom they dedicate their Bookes, or the last writer must needs teach the vncontrollable doctrine of our Church, which is grosse folly, specially with vs who are knowne more to honour antiquity then nouelty, both in doctrines, and Doctors. And thus much of the double folly of the former argument.

18. But thirdly (which doth most discover the vanity of this Babel, and want of conscience in the builder) it is an impudent flaunder that Aquinas, and Chrysostome the Cistercian teach, that the prayer, All haile o Crosse, is made to the Crosse it self, and not vnto Christ. In prooffe whereof he bringeth nothing but falsifications, and corruptions of the doctrine and discourse of S. Thomas. Aquinas (saith he) moueth this question (m), VVhether the Crosse be to be worshipped with Latria or no. He answereth that it seemes no, but concludes affirmatiuely, that it is, and then giues this reason: That is to be worshipped with diuine worship wherein we place the hope of our saluation: but this hope we place in the

(i) Suarez tom. 1. in 3. p. disput. 54. sect. 4. In illa ver- bis Ecclesie O Crux aue spes vnica, figuratus est sermo: nam oratio fit ad Crucifixum qui nomine Crucis in- uocatur, metonymi- ce nomina- do continens pro cōtēto. (k) In pri- orib⁹ ver- bis est fi- gura me- tonymiæ continentis pro cōtēto, vt Crux pro Chri- sto accipi- atur. Vasq. de adorat. l. 2. d. 3. c. 4. (l) Ineptè etiam si fi- guratè ab ea petere- m⁹ salutē & gratiæ augmen- tum. Ibid. (m) 3. p. 7. 25. a. 4.

The argu-
ment sed
contra
brought
by the Ba-
chelour as
the reso-
lution of
S. Tho-
mas.

Crosse of Christ, for the Church singeth, All hayle o Crosse, our only hope &c. This is all that he bringeth, which were it truly alleadged, is litle to the purpose. For S. Thomas in this place doth not say, the prayer is not made vnto Christ, which the Bachelour doth accuse him of, nor that it is made to the Crosse, but onely that we place the hope of our saluation in the Crosse, which we may doe in diuers thinges to which we doe not pray. But indeed the Minister doth alleage falsly S. Thomas, who in that article bringeth the former argument before he deliuereth his owne opinion, arguing the question according to his custome on both sides, after which he commeth to conclude, and giue his verdict and reason therof, wherof we shall straight wayes speak largely: so that our Bachelour doth make the obiection, the answer and definitiue doctrine, which is a grosse and notorious falsification, specially saying expressly, that S. Thomas doth conclude first, and then bring the former argument after ward, which is so apparently false, that I cannot see, how he can excuse it from wilfull falshood.

Honor nō
debetur

nisi ratio-
nali natu-
ræ: creatu-
ræ autem
insensibili
non debetur
honor
nisi ratio-
ne ratio-
nalis natu-
ræ. Et hoc
dupliciter,
vno modo
in quantū
represen-
tat ratio-
nalem na-
turam; alio modo in quantum ei quocumque modo coniungitur. Primo modo consueuerunt homines venerari Regis imaginem: secundo modo eius vestimentum. Vtrumque autem venerantur eadem veneratione qua venerantur & Regem,

19. Now in the body of the article, S. Thomas is so far from teaching to pray, & giue diuine worship to the Crosse, by it selfe, and not to Christ, that he teacheth the contrary exprelly, for thus he doth discourse. To the Crosse (saith he) by it selfe no worship at all (eyther diuine, or not diuine) is to be giuen, because reuerence, and honour is due onely to a reasonable creature: insensible things we must worship only as they concerne reasonable, or intellectuall natures, which they may doe two wayes, eyther because they represent, or because they touch some person that is worthy of honour. In this sort men worship both the Image, and garment of a King, because the one doth represent, the other touch his sacred person, both which thinges they worship by the same worship they worship the King, that is, not giuing or directing acts of worship to his Image or garment a part by themselves, but giuing Royall honour vnto the King represented

presented in the one, and cloathed in the the other: so that by kissing the Kings robes, we doe testify the duty we owe, not to the garment, but to the King. In this manner S. Thomas teacheth, that we ought to worship the Crosse of Christ, which is both his Image, representing the forme and figure of his crucified body, as also a Relique that touched his sacred flesh, grayned with his precious blood, not directing diuine worship to the Crosse, but in his Crosse conceauing him as stretched vpon it, and as sanctifying the same with the sacred touch of his diuine person, in which we doe so liuely apprehend Christ, and behold him with the eyes of our mind, that (saith he) *Crucem alloquimur quasi ipsum Crucifixum*; which words the Bachelour doth translate: We speake vnto the Crosse, as well as vnto him that dyed on it; giuing the sentence a blasphemous sense, contrary both to the sound of the words, and meaning of the Author, which indeed is that we speake to the Crosse, as if we spake to Christ crucified himselfe; as in representations, he that beareth the person of the King, the rest *alloquuntur eum quasi Regem*, speake vnto him, not as well as to a King, but in the same manner as they would speake to that King he represents, were he indeed present, whom they imagine present in him that represents his person, as Catholikes do, and all Christians ought to doe when they see Christs Image; to looke on the Crosse, not as it standeth for it selfe, but for him that dyed on it, whome we imagine as present, and pray vnto him, as if we saw him before vs with our eyes, stretched in forme of a Crosse. Which deuotion that holy Roman Matrone S. Paula did practise, and is in this respect highly commended by S. Hierome: (o) *Prostrata ante crucem, quasi pendentem Dominum cerneret: adorabat*, prostrate before the Crosse she did adore, as if she had seene Christ present before her; not doubting in deuout reverence to that diuine relique, to lick the same with her tongue (p), giuing in that pure, & primitive age an example of deuotion to the Crosse to future Christian Ladyes to practise, notwithstanding the prophane scoffes of belly-Gods, and enemies of the Crosse, who shaming to honour the signe and instrument of saluation, shall haue their end destruction,

(o) Hiero.
in epitaph.
Paulæ. ep.
27.

(p) Crucis
lambere li-
gnum. ep.
17. Hiero.

(q) *Ad* and their glory confusion (q).

Philip. 3.

20.

19. Inimi-

ci Crucis

Christi,

quorū de

veter, finis

interitus

& gloria

in confu-

sione ip-

forum.

pag. 93.

(r) Hominis

est, vt

mitillimē

dicam, pa-

rum intel-

ligētis, res

de quibus

loqui a-

mat mul-

tū. Aug.

de vtilit.

cred. c. 1.

(s) in 3. p.

dist. 9.

(t) de ador.

Imag. cōcl.

6. & 7.

(u) de tra-

dit. p. 3. c.

de cultu i-

magin.

(x) lib. 2. de

honor. a-

dor. imag.

c. 7. (y) l.

2. de imag.

c. 12. 22. 25.

But further concerning this doctrine of *S. Thomas*, that the Crosse is to be honoured together with Christ by the same act, I cannot omit an intollerable fallhood vttered in this place by *M. Crashaw*, who hauing cited this doctrine of *S. Thomas*, doth say, that neuer Popish Authour approued by our Church reprobued the same, or taught and wrote the contrary, which to giue it the gentlest censure in *S. Augustines* owne wordes, is the speach of a man that doth litle vnderstand matters about which he much loueth (r) to bable. For who doth not know, that it is a famous question in Catholick Schooles, whether an Image is to be honoured by it self, or only together with the prototype, and that many Deuines by our Church approued, and still allowed haue written contrary to *S. Thomas*, and haue reprobued his doctrine by name, as *Gabriel Biel* (s), *Catherinus* (t), *Martinus de Aiala* (u), *Sanders* (x), *Bellarmino* (y), who seeketh to proue largely, that properly speaking the Image is not worshipped at all, when we worship Christ in, or before it, namely reprobuing *S. Thomas* his manner of speach, saying, that he would haue changed the same had he seene the seauenth generall Councell; so litle doth the man know of matters of which he doth so talke, and for which he doth so insult vpon vs. And as for that speach of *S. Thomas*, that Images of Christ are honoured together with Christ by diuine worship, though taken by it self from the rest of *S. Thomas* his wordes, it may haue an harsh and offenseue sound in the care of the ignorant, as *Bellarmino* saith: yet as it is by him vttered in his learned Summe by the whole forme of his discourse, the meaning thereof is made so apparent, that it cannot by any intelligent Reader be taken in the Bachelours blasphemous sense, that the Crosse is to haue a distinct act of worship, as good, and perfect, as that which is giuen to Christ, but contrariwise, that when we worship the Crosse, we doe not vse two distinct acts of worship, one towards Christ and another towards his Crosse, but by one and the same we worship them both; which act is diuine worship, not as it honoureth the Image, but as it is directed vnto Christ, as (in the

the example we brought before) the Sacriledge that prophaneth the Church is murther, though not murther of the Church which it doth prophan, but of the man that is killed when the Church is prophaned.

21. Moreouer to free yet further this Angelicall Doctor from this diuelish slaunder, he that shall looke into that (*) place of his Summe this Bachelour doth cauill at, shall find that he doth detest the least shew of giuing diuine (*) 3. p. 9. worship to any creature, which is the cause that he doth teach, that a man, though a reasonable creature, and an Image of God most perfect, yet may not be worshipped with God by the same act of honour; because that a reasonable creature is capable of honour by it self, and therefore if diuine worship were giuen by it vnto God, that might be occasion of error, vt scilicet motus adorantis sisteret in homine, to wit, that the motion or act of honour might be stayed in the man, and not be referred vnto God whole Image he is, that is, should we doe outward signes of diuine worship vnto God before a man, some cause might be giuen, eyther vnto the man to vanish away in his own fancies, into a foolish surmise of his Godhead, or els vnto the behoulders of these humble actes of seruitude, to thinke that he is in very deed, or els that we take him to be more then a man; *Quod non potest contingere* (saith S. Thomas) *de imagine sculpta, vel picta in materia insensibili*; which danger cannot happen in a dead Image made of senseles matter, as is brasse, or stone, or paper. For neyther is the Image endued with sense and reason that it may thinke those acts of diuine worship are done to it selfe, nor any man so destitute of vnderstanding, as to iudg, that kneeling, and praying before an Image of Christ, we doe not remember him, and intend to worship, and honour him conceyued by this Image. Where you see first, that S. Thomas doth teach, that we must take heed, not only not to giue diuine worship to any creature, but also not to offer any iust occasion of such a surmise. Secondly that the Bachelours grossenes seemeth to haue surpassed the capacity of S. Thomas, seeing he doth accuse euen S. Thomas himselfe of praying not before a wodden Crosse vnto Christ, but vnto a wodden Crosse, and not vnto Christ; which grossnes this

Images of stone and insensible matter may be honoured with God without danger.

Angellicall Doctour thought, could not possibly fall into a mansconceit, to thinke so basely of one endued with reason, that doth know, and confesse that such an Image hath in it neyther reason, nor sense, nor life.

The Bl. Virgin not to be honoured with diuine worship, neither by herselfe, nor with God.

(a) 3. p. 9.
25. a. 5.

pag. 91.

Latria soli Deo debetur, nulli autē creaturæ, pro ut creaturam secundū se veneramur. Creatura autem rationalis capax est uenerationis secundum seipsam.

22. Nay further, this Angelicall Doctour teacheth, that euen the most blessed of all creatures, the Mother of God, is *not to be honoured with diuine worship* (a), though no creature can cyther more perfectly resemble Christ in the beauty of body or mind, nor did euer touch his sacred body in a more diuine and excellent sort; yet she being a creature capable of honour that may be directed to her in her owne person, we may not seeke to honour God in her, with outward signe of diuine worship done before her vnto him, least diuine honour be thought not referred by her vnto God, but giuen vnto her in herselfe. Which doctrine, and the reason thereof, this Bachelour cauilleth at, saying: *Loe she must not be honoured with Latria, because she is a reasonable creature, and yet the Crosse shall, which is vnreasonable.* And then as though he had put *S. Thomas* and the rest of our Deuines to a *Non-plus*, he croweth against them, saying: *that they bring pittifull, and wodden arguments, they childishly dally with holy things, they were blind in their vnderstanding, and drunke with Babylons spirituall abominations;* much like a good fellow our Countreyman, who trauailing in these parts, being himselfe well rippled, called the host *drunken Flemming*. For can this Bachelour be thought sober, who doth thus grossely mistake *S. Thomas*, who doth not make the Blessed Virgins being reasonable (as he mistaketh) the cause why she may not be worshipped with diuine worship, but the cause why she ought to be worshipped by herselfe; and her being a creature, the cause why that due worship cannot be diuine. For this is the discourse he maketh: *The worship of Latria is due to God only, and to no creature can be due, as we worship a creature by it selfe,* but though insensible creatures are not capable of worship by themselves, yet a reasonable creature is capable thereof, and therefore to no reasonable creature, which is meerly a creature, can the worship of *Latria* be due. Seeing then the B. Virgin is a reasonable creature, she is not to be honoured with the adoration of *Latria*. This is *S. Thomas* his

his discourse, where he considereth two things ioyned together in the B. Virgin, to be intellectuall, and to be a creature: by the one she is aboue any dead Image, and by the other vnder the liuing God: being intellectuall, she must be honoured in a more excellent manner then a dead Image, by giuing and directing honour to her, by her selfe: being a creature, that worship may not be such, which only doth agree vnto God: being intellectuall, she may know our thoughts, and affections in God, being now in glorious state, which therefore we must direct vnto her, with that respect her worthines doth require, that seing our thoughts, she see not herselfe neglected in them: yet being a creature, we must not direct vnto her our thoughts, with that reuerence due to the supreme Author, and King of glory, but with an inferiour reuerence, yet greater then vnto any other cyther humane, or Angelicall creature. But the Crosse being a creature, and also dead, and insensible, by it selfe apart conceiued, which can neither feele, nor perceiue, nor esteeme our thoughts, or affections, we must not direct our deuotions vnto the Crosse at all, but to Christ only, louing him as our Sauour, honouring him as our Creatour, fearing him as our Lord, and shewing outward signes of this loue, reuerence, and feare, by kissing his Crosse, kneeling vnto it, or prostrating our selues before it, which only men that haue wodden braines, can imagine done to the wood, not vnto Christ. And though (saith he) the honour of the Mother be referred vnto the Sōne, yet the honour of Christs Image is referred vnto him in a more perfect manner. For the honour done to a wodden Crosse or Image, is so referred vnto Christ, that (saith he) *ipsa imago prout in se considerata, non res quadam, nullo modo veneranda sit* (b), that the Image of Christ considered as a thing in it self is not to be honoured at all. Now is this discourse of S. Thomas drunken? Did the Bachelour euer discourse with such reason, when he was most sober, and his witts clearest from the fumes of beere, or ale of Pemlico? Doth S. Thomas teach vs to pray to the Crosse not to Christ? To worship the Crosse without Christ? Doth not he still teach the contrary in expresse tearmes? What

(b) art. 5.

ad 2.

What shall we thinke of this Bachelour, that doth so often repeate this false slander, and misconlter this Angelicall Doctour, that he taught to pray to a wodden Crosse, not vnto Christ, but that he is a Doctour of that black Angels making, who created *Luther* Doctour of his Ghospell (c) in his nights conference with him at the first commencement thereof.

(c) in l. de
Missa an-
gulari
tom. 7.
V Vitte-
berg. fol.
443.

M. Cra-
shaw hath
not pro-
ued what
he vnder-
tooke.

23. VVherefore not to trouble thee longer (gentle Reader) I will conclude this discourse about Images, wherein I haue beene the longer to make the Bachelours slaunders apparent to the iudgment of all reasonable men that vnderstand these matters, and to shew their shamefull lying about Idolatry, most frequent with their most ignorant Preachers. And to a Iury of learned or intelligent men, that will speake as they thinke, of what Religion soeuer, I am content to refer this whole cause for them to iudge, whether the Protestant Procter hath performed his promise; or whether sayling therein, he be not bound to recant publicly with shame at the Crosse. His promise (if you remember) was, to proue three things *apparently to the iudgment of euery reasonable man*. First to bring the greatest number of our later writers that giue diuine worship to Christs Image; in performance whereof he hath brought only the testimonyes of three or foure at the most. Now, are our late writers not aboue the number of seauen, that foure are the greatest number of them apparently in the iudgment of euery reasonable man? What Chymera's will he dreame of being drunke, that can imagine such fables being sober? The second part of the promise was to bring our best approued Authors for the former doctrine; which promise if he were sober when he made it, doubtlesse he forgot to be sober when he came to performe it. For he bringeth only *Valentia*, *Gretzerus*, *Graf-fys*, and *Chrysostomus à Visitatione*, who are I confesse learned Authours; but whether they are our best I much doubt. Many will prefer *Bellarmino*, *Suares*, and *Saunders* before them; and sure I am, they are not the best apparently in the iudgment of euery reasonable man. But the third part of his promise to proue that these authors giue diuine worship to Christ

Christs Image apparently in the iudgment of euery reasonable man, is much more exorbitant, & void eyther of truth, or sobernes; seeing in their sentences they vse many tearmes, as *per se*, and *per aliud*, *absolutè* and *relatiuè*, *imago vt imago*, & *ut res quadam*, and the like, as you haue heard, which it is as cleere as noone-day, are not vnderstood of euery reasonable man. Nay M. Crashaw doth not vnderstand them himself, as hath bene cleerly shewed, whom yet in this respect we will not number among brute creatures.

24. VWhere I will not omit to remoue a doubt which I find a stumbling block to some Protestants of no meane vnderstanding, to wit, that these distinctions wherewith we declare the worship of Images, are obscure, which vulgar people vnderstand not, and that consequently they cannot tell how they may safely worship Images, without danger of false worship. To which I answered, that many tymes the actions that in practise are most easy & facile, their natures are most obscure, and hard to be speculatiuely declared, and made known vnto vulgar people, who know how to doe them, though not how to declare them. What more easy for a man then to moue, or walke, and yet to declare the nature of that action the Philosophers are forced to vse the distinctions of *intrinsecè* vel *extrinsecè*, *per vltimum non esse*, vel *primum esse*, and the like, which can neuer be beaten into the heades of common people, whose feete are no lesse, perchance more nimble, and skilfull to moue then are the Philosophers, whose head is full of these quirkes. The same doth happen in the worshipping of Images, then which no religious action is more easy to practise piously, & without error, nature it selfe teaching vs to honour and loue the Images of them that are deare vnto vs, which euen children and women by instinct of nature doe practise, thinking that therein they shew their loue to their friends, though they know not the meanes which Deuines, and Philosophers vse to declare the matter. And as comon people who know no more of mouing, then that it is to set one foote before another, walke as fast, and with as litle danger of falling as the greatest scholler that can with his

A difficulty of some Protestants against honouring Images answered.

An example.

subtile wit anatomize that action: so likewise ignorant men or womē that know no more of worshipping Images, then that they must remember Christ when they see them, and kneele vnto him before them, kissing, and imbracing them, to signify how dearly they doe loue him, whome those resemble: such men & women, I say, may worship an Image of Christ, as deuoutly, as securely, and with as little danger of false worship, as the most learned Diuine, that can learnedly explicate the manner, how by the Image diuine honour is conueyed vnto Christ, & how by honouring Christ in his Image, honour is deriued vnto the Image, by one, and the selfe same act, which is diuine honour to Christ, but not of the Image, worshipping the same, not absolutely, but relatively, not by it selfe, but by another. For this honouring of him, whome we loue in his Image, kissing & imbracing the same, is an action as naturall to a man, and with as great facility done, as walking, or any other. Faith doth teach that Christ is God, and to be honoured with diuine worship, & the spirit of God moueth our hart to loue him, as so great a Lord, and louer doth deserue; which faith and loue supposed, it is as facile and naturall in men, to kisse and imbrace Christs Image, to shew the honour, & loue they beare him, as is for any other man or woman, to doe the same towards the image of one whome they affect; which is so ingrafted in their nature, that none that are come to the vse of reason are so rude, and grosse, but can vse the same without further teaching.

M. Cra-
shaw in
stead of
perfor-
ming his
promise
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brought
witnesses
against
himselfe.

25. Finally the Bachelour hath bene so far from performing his promise apparently, to the iudgment of euery reasonable man, that he hath not brought so much as one that may be thought to deliuer that doctrine, by any that can vnderstand their wordes; nay all whom he bringeth do teach the playne contrary, in the places by him cited, to wit, that diuine worship must be directed to Christ, not to the Image by it selfe, honouring his Image, by honouring him before it, by one and the same act, which Authors he hath grossely corrupted, changing, leauing out, and mistaking their wordes and sentences, to make their sayings

found

found of blasphemy, which after so many, & still new promises of truth and sobernes is incredible impudency.

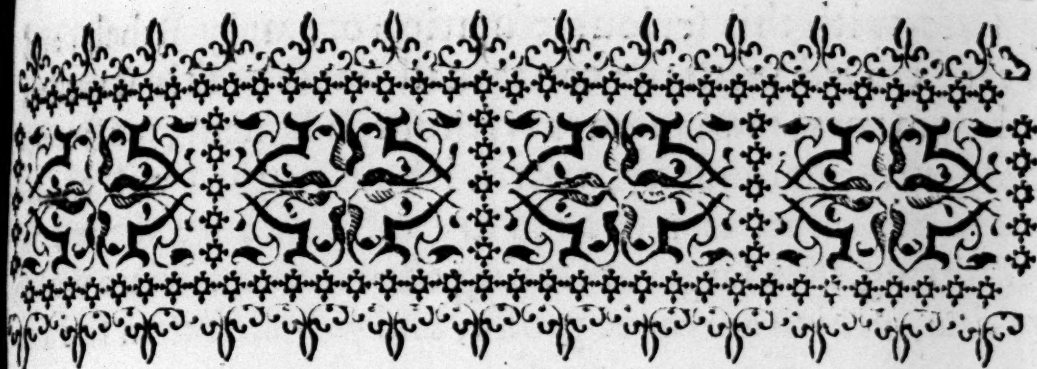
26. But above all other things, to all modest eares most hatefull, is his foule language, of *discovering the whores skirts, and laying open her filthines*, which in the Roman Church is no other then to do acts of loue and reuerence vnto Christ in his Image, which the very instinct of nature doth moue vs to giue to the Image of whomsoever we loue. And (to declare this with a familiar example) suppose some Lady having an Image of her absent Lord, or a iewell of great price left her by him at his departure, grayned with his very bloud, shed in defence of her honour, should kisse, and lay the same to her hart, vpon her eyes, washing it with her teares, vsing patheticall speeches vnto it, as if she saw her Lord there present in it; if one should accuse this Lady, as disloyall to her Lord, as shewing want of affection to him, by these very acts of loue, vnto the pledg of him for his sake, interpreting them to be signes of a corrupted mind, & of her honouring the Image, not her Husband, louing the Iewell, not her Lord, would not this seeme extreme barbarity in the iudgment of euery reasonable man? And should such a blauderer persist, saying, that he will neuer leaue to *discover her skirts, and lay open her filthines to the world, till the tongue cleaue in the roose of his mouth*, I am content he be tryed by a Iury of any reasonable women in the world, euen of M. Crashawes choosing, so they be honest, whether such a guest, babling within the doores of his mouth, without iudgment, modesty, and truth, should not deserue to be pluckt out from vnder the roose. And to the same Iury of reasonable women, I will remit M. Crashaw for his doome, whether he be not guilty of the like, or rather more horrible fury against the Spouse of Christ his Church, whome he doth perpetually tearme *VVhore*, with a promise *neuer to cease* charging that reproach vpon her, except his *tōgue rust to the roose of his mouth*, only because she doth honour the Crosse of Christ, a Iewell of inestimable price, imbrued with the bloud of her Spouse, shed to redeeme her, wheron the sacred bleeding members of her dying Lord, left printed the height, depth, length, breadth,

An exāple declaring the chaste loue of the Catholike Church towards Christ, in honoring his Image & Crosse, and the wrong M. Crashaw doth her in terming her in that respect.

The reason the Church hath to loue and honour the Crosse of Christ,

breadth, and the full stature of the greatest louer that euer was, or hart can imagine ; which ieuell she doth imbrace, and kisse, and bath with her teares, speaking vnto her Lord in it, with deuout and extaticall prayers, as if she saw him with her eyes bleeding vpon it, to shew how sweet, deare, and louely he is to her, specially in that act of his peerelesse, and incomparable loue, which the Crosse doth most liuely present to her thoughts: which signes of loue to Christ in his Crosse, no Christian, that hath not a tough, and sauage hart can deny him: which, that they are intended by the Church to the Crosse of wood, and not to her spouse, and Lord and God, whom that represents, none can imagine that hath not eyther by some mishap distempered, or out of extreme malice lost his iudgment; from which censure, I am sure no man of learning will cleare *M. Crashaw*, till he see him publicly recant his slaunders at the Crosse, according to his promise, which I pray him that dyed on the Crosse, he may haue grace to doe.

THE



THE FOURTH CHAPTER.

A

*Confutation of innumerable falshoods, lyes, and slaunders
heaped together by the Bach. concerning S. Francis,
& Indulgences: Which point of Catholike do-
ctrine is cleared from diuers slaunders, and
cavills, and proued out of the consent
of Antiquity.*



WE haue byn lōger about these first eight wounds, then the refutation of such euident slaunders vpon so silly proofes might seeme to requyre; forced thereunto by the shameles audacity of the Bachelour, the cholen Procter of English Mynisters to iustify them from his lying, and rayling, who durst so confidently auouch the same vpon his owne knowledg, supplying defect of proofes with excesse of impudency, falsifying, and corrupting our Authors, to bring them witness against vs, with so many notorious fraudes, even when he protesteth greatest sincerity, that they might haue seemed incredible, had not they beene made so euident to the eye. But now fearing the Reader is no lesse tyred then

my selfe with this serious refutation of empty Babels, and his eare cloyed with the continuall noyse of this Babellers loud clamours, many tymes without iudgment, most commonly without modesty, euer without truth, I will endeavour to be as short as may be in my answere vnto the rest, rather noting, then largely refuting the twelue slaunders which remaine, which are more grosse, and palpable then the former, and do sufficiently confute themselves.

The ninth wound ; *An heap of lyes touching S. Francis, uttered by this Minister.*

pag. 97. **I**N the ninth wound he bringeth in *S. Francis* whom he tearmeth the *Italian Fryer Francis*, which humble Saint he will make in our doctrine a Babel-tower, reaching vnto Christ, & much aboue him : where our Minister supposing M. Cra- himselfe now skilfull in his art of lying, begins to lye by hart. he can lye without booke, and by hart, charging vpon vs the worst, and most horrible blasphemyes his hart could wish men should belieue of vs, without cyting the wordes of any Author, in which any such blasphemy may so much as seeme to be spoken.

2. For hauing vttered by way of a prologue against the booke of *Conformities* some trifles, and Babels, as that we paint *S. Francis following Christ with a Crosse*, which is done to signify, that the Saint did imbrace that counsell of Christ, *He that will come after me, let him take vp his Crosse, and follow me*: where the Bachelour hath nothing to cauell at, but that *S. Francis* his Crosse is as big as Christs, hauing measured them with compasses, as it should seeme, else I see not how he can know so certainly that they are both iust of the same bignes. Secondly, that we paynt Christ, and *S. Francis* both on the same Crosse: which the Religious men of his Order do not to make him seeme equall with Christ, but to expresse, how truly this Saint crucified to the world, might say with *S. Paul*, I am nayled together with Christ on the ^(a) Crosse. Thirdly, that in the beginning of the booke we tearme *Iesus Christ, our Lord, & S. Francis, our Blessed Father*, adding this slaunder, that the booke

(a) Galat.
e. 2. 19,

is compiled neyther to the honour of God, nor of Christ, but of holy Francis; which to be a grosse vnttruth the very first wordes of the booke do thew, which are these, *In the name of our L. Iesus Christ.* For what is to do a thing in the name of Christ, but his honour and glory? Which very speech, and phrase S. Paul vseth, exhorting vs to do our actions, *in the name of our Lord Iesus Christ.* Fourthly, that a prayer is made to S. Francis, which can be for none but God himselfe, becaule S. Francis therein is called the typicall Iesus, and desired to cure our sinnes, and the diseases of our soules; which this Bachelour acculeth as blasphemy out of intolerable folly. For the title of typicall Iesus, is so far from being fit for God only, that it may not without blasphemy be said of Christ, who is the true, not the typicall Iesus, not like the Sauour, and a type of him, as S. Francis was, but the very Sauour of mankind. Neyther can it be blasphemy to say, Saints cure the diseases of soules by their intercessiō, of whome S. Augustine saith, that no doubt they pray for vs in heauen, that the grace and blessing of God may rest vpon men: hauing (I say) vttered these foure Babels by way of preface, vpon the title and pictures of the booke, he launcheth forth into the deep, vnttering vast vnttruthes, that may well seeme seas of falsehoods.

3. First (he saith) we begin at the birth, and conception, nay the very Prophecies and promises made of Christ, and so proceed to his life, his death, his Resurrection, and Ascension: and in all and euery of these, and in euery thing else, whatsoeuer may be said of Christ, the very same do we not shame to affirme of the man Francis. These be his very wordes; and can one imagine a more vast vnttruth? Looke into the booke of Conformities, & you shall see that the titles given to S. Francis are different from those which are given to Christ, and such as only declare some likenes, which this Saint had with Christ in fourty particuler priuiledges and vertues: but neither in these, nor any other is he made equall with Christ. Besides which tytles there named, thousands are, or may be said of Christ, which in those books are not affirmed of S. Francis: as for example, to be truly borne of a Virgin mother, to be the eternall Sonne of God, conceaued without sinne, the promised Messias of the Iewes, the onely Sauour

(b) *1st Cor. 12. 13.*
loeuer you do eyther in word or worke, do it in the name of our Lord Iesus Christ
ad Colof. 3. v. 17.

(c) *Aug. in Psal. 88*

Many things said of Christ that are

S. Francis.

Sauour and Redcemer of the world, the King of men and Angels, and a thousand such like, which in that booke are not giuen to *S. Francis*: so that this seemeth a world of falsehood, conteyning as many vnruthes almost as there are attributes in God.

pag. 98.

4. The second vnruth that we make *S. Francis*, to haue had five woundes as *Christ* had, matching him with *Christ* in his passion, and making *Christ* equall with a mortall man, and ignorant fryer, in his manner of suffering. This also he speaketh without booke, not bringing any the least syllable that may make shew of prooffe. For though *S. Francis* had five woundes proportionable to these of *Christ*, yet his were not of the same vertue, power, and dignity to redeme mankind. Many Saynts

(d) See the
Protestants
Apology
tract. 2. c.
3. sect. 7.
subd. 4.

(e) See the
Preface
vnto his
booke printed
Tiguri.

(f) Catalogus
Test.
verit. l. 16.
column.

1597. edit.

1607. ex

officina

Stor &

Conel.

Matth.

Paris.

Histor.

Tigur. im-

press. p. 329.

pag. 99.

100.

that were crucified, namely *S. Peter*, and *S. Andrew*, and two children so put to death by Iewes in England, had woundes as *Christ* had, yet not equall, or matchable with his, as any that hath the vse of reason must needes see, and how loudly the Bachelour doth say his lying lessons by hart, without any prooffe. And as for the woundes of *S. Francis*, so many eye witnesses did behould them while he liued, so graue and credible Authors haue witten of the same since his death, that it were incredible impudency to deny the said miraculous story (d). I will not stand to proue it, but refer the Reader vnto *Matthew Paris*, whose historical fidelity Protestants doe singularly (e) commend, numbring him among the witnesses of their (f) Gospell, who doth witnes this story of *S. Francis* his woundes against our Bachelour.

5. The third heape of slaunders that may seeme an Ocean of vnruthes, is, that we teach, That where *Christ* wrought a miracle *S. Francis* wrought ten; those that *Christ* did to be nothing to his; that *Christ* neuer shewed that humility, and charity, and patience that *Francis* did; that *Christ* neuer gaue away all his clothes till he was starke naked, as *S. Francis* did; he neuer preached to byrdes, and beastes, nor tamed and corrected them as *Francis* did. All these things doth this Steele-brow Bachelour auouch to be our doctrine, without any prooffe, not so much as quoting the Chapters, or pages of the booke, promising to doe wonders, when

when he shall haue leasure to lye in a larger volume, which now he cannot doe, he saith, in so narrow a margent. What is lying and rayling if this be not, to heape together so many horrible flauders without any prooffe? What Church can want a deadly wound, if the word of an enemy or rebell may be taken against her without any other euidence?

6. But least (as he saith) we should take in snuffe his saying, that our Father *Francis* conuerted wild beasts, he telleth a long story, how the Saynt tamed a wolfe that infested the towne of *Engubium*, which did obey his words, and seeme to vnderstand what the Saint said, as if he had been a reasonable creature: which story the Bachelour sets out with many foolish, and scurrile scoffes, as vpon *S.*

Francis his calling the wolfe brother (which title this humble Saynt did vse to giue to euery creature, because he and they had both the same Creatour & Father) the B. maketh

M. Cra^s
shawes
scurrility.

this marginall note, *Francis calleth the wolfe brother, two rauening wolues well met*. By which the prudent Reader may iudge how without eyther truth, iudgment, or iustice out of meere bounty without any desert of the party, he doth wast the treasure of his contumelious tearmes, who giueth *raue-*
ning to *S. Francis*, the course of whose holy life doth shew, that he was eminent in the contrary vertue giuing away all to the poore. And I am content that the Bachelours friendes of the Temple speake their conscience, which of the two, cyther he that leaueth all for Christ, or he that scrapeth vp that which is not his owne, euen lead when he cannot get gold, doth better deserue the name of rauening wolfe? But most impious is the scoffe which he makes at the end of the story. *Here is (saith he) a miracle worth the marking. Let hereticks & Hugonots shew such a miracle in their religion no,*

pag. 207.

no, they cannot do it: and no meruaile, for Christ Iesus the King, and Captayn of their Religion neuer did the like in his tyme to this. Where he would haue men thinke, that Christ neuer did miracle that might be compared with the taming of a wolf, that of all sortes of miracles seemeth one of the least: which saying to be a blasphemy ouerthrowing the very foundation of Christian Religion, built vpon the miracles by which

An impi-
ous scoffe
at the mi-
racles of
Christ.

(g) Num.

22.

(h) 1. Reg.

3. c. 17.

(i) Daniel

c. 14.

(k) Hierō.

in eius vita

(l) He li-

ued anno

400. Dial.

1. c. 8.

Tua hæc

virtus Chri

ste, tua sūt

hæc Ch iste

miracula.

Etenim

quæ in tuo

nomine ope

rantur ser-

ui tui tua

sunt. Et

in hoc in-

gemiscim⁹,

quòd Ma-

iestatē tuā

fieri senti-

unt, homi

nes non ve-

ventur.

Christ proued himselfe to be God, I hope no Protestant, but doth both see, and detest it. And as for the taming of wild beasts, and their obeying, and honouring Gods Seruants, as if they were endued with reason, the liues of Saints both of the old and new Testament, are full of exāples, as *Balaams* (s) Ass, *Elias* his (h) Crow, *Daniels* (l) Lions, and in the new, the two Lions that made *S. Paul* the first Hermit his graue, in their language seeming to bewayle his death (k). And the like story to this of the wolfe tamed by *S. Francis*, you may read of another wolfe in *Seuerus Sulpitius* a most ancient (l) Father, which story he concludeth in another manner then *M. Crashaw*, thus exclayming vnto Christ, *This is thy power o Sauour, these thy wonders, for the myracles which thy seruants worke in thy name be thine; but this welament, that men do not feare thy Maiesty, which euen wild beasts do feelee.* Thus this Saint did giue honour to Christ that could tame wolues, & wild beasts, and make them subiect to his seruants; which myracle *M. Crashaw* taketh in great snuffe we should vrge him, and his fellowes to the like: (and no wonder, though he feare, seeing one wolfe will deuour another) though he pretend this excuse, because Christ Iesus their Captaine (forth) neuer did such a wonder. But if you pose them with written wonders, he and his *Hugonots* know how to do them at their fingers ends. And if I might pose them I should only require, that he and his good fellowes of *England* meet with their Brethren *Hugonots* of *France* midway betwixt *Douer* and *Calis*, walking vpon the waters as Christ and *S. Peter* did, which when they haue done, we may promise neuer to bid them more to goe tame wolues, seeing they so snuffe we should vrge them with *S. Francis* his myracles; nor do any other wonder after that, which alone might suffice to send them to their true Captaine, & rid Christendome of a great deale of trouble.

The tenth, and eleauenth wounds or slaunders,
concerning Indulgences graunted by the Pope
to Churches, and Graynes.

THIS lying without booke or prooffe, M. Crashaw doth likewise obserue in his two next wounds, against Pardons, and Indulgences, graunted vnto Churches, & Grains, which he beginneth with a most palpable vntruth, That two or three hundred yeares agoe, Indulgences did grow to such height of rotten ripenesse, that all men of vnderstanding, euen of the Popes owne brood, were ashamed of them, and that many of the wiser, euen in that misty tyme, did see, and laugh at the nakednesse of Popery in that point. Where to omit the putred tearmes of rotten-ripenes, and misty tymes, which are fit phrases for a Bachelour of his brood, the substance of his saying is such, that the Minister may seeme to dreame, that he is speaking to posts, not vnto men of learning, among whome are none but know, that Catholike Deuines within the last 400. or 300. yeares haue written more copiously, clearly, fully, and resolutely of this matter, then any before, as he that will discouer the Bachelours bouldnes in talking he knowes not what, may see the Deuines vpon the 4. Sentent. distinct. 20. the Canonists vpon the Decretalls, tit. de Pœnitentijs, & remissionibus, besides many others that haue written large and peculiar Treatises of this subject; so far they were from being ashamed therof. And I much wonder that such shamefull fooleries could creep into print, and that Ministers do not blush at their Bachelours bould ignorance herein.

a pag 105.
ad p. 114.

The doctrine of Indulgences hath byn more fully handled with in these last 400. years then euer before.

8. But before we come to proue the sacred, and venerable antiquity of this practise, we must cleere our doctrine of Pardons, from the grosse slaunder wherwith our Bachelour seeketh to apparell Popery, standing, he saith, naked in this point, and as shamelesse in her impiety, as the VVhore in her sinne, the same modesty, and charity mouing him now to cloath her with lyes, and slaunders, which in the eight wound forced him to discouer her skirts, to wit, to make her odious, & hatefull,

(n) pag. full. The flaunder is, That we teach that Beades, or Buckles of
208. brasse hallowed by the Pope, haue such vertue of Pardon and Indulgence
(o) p. 105. annexed vnto them, that Christs owne blood can haue no more (o):
(p) Vide and that for a toy, or trifle, a man hath graunted him many thousand
Bellar. 10. yeares of Pardon, and is absolued from the guilt both of sinne, and payne,
3. l. 1. de Indul. c. 7. and made cleare, and free as he was the houre he was (o) baptized.
conclus. 1. Which vggly raggs of horrible blasphemy we doe detest,
Perindul teaching, concerning Indulgences, the points of doctrine
gentias that follow.

9. First that whereas the least drop of Christs pre-
cious blood might suffice to redeeme a thousand worlds, no
soluimur grayne, nor holy place can haue power or vertue annexed
à reatu cul vnto it, to remit the guilt of the least sinne, no not of a ve-
pae vllius, niall sinne, as Catholike Deuines teach (P): and as for mor-
id est, nec tall sinnes committed after baptisme (for those before bap-
læthalis tisme are remitted by that Sacrament) no such synnes can
nec venia- be forgiuen but by confessing the same with sorrow, and
lis. Et qui- contrition of hart to a Priest, that hath authority to absolue:
dē de cul- which to be our doctrine no child in our Church that is
pa læthali come to yeares of discretion but doth know. Secondly that
nulla du- though the guilt of sinne be remitted by the Sacrament of
bitatio esse penance through the merits of Christs precious blood: yet
potest. there doth often remayne an obligation of temporall puni-
(q) Con- shment to be payd by satisfactory workes in this life; or if
uenit inter we neglect them, by Purgatory fyre of the next. Thirdly,
omnes, si that these Pénances may be eyther voluntarily assumed by
ne iusta ourselues, or imposed by the Church vpon vs, wherein she
causa in- may vse some pardon, requiring lesse then the grieuousnes
dulgentiā of our sinnes deserue, forgiuing the rest by the power of
non esse those keyes which Christ left her to bynd and loose on
ratā, quod earth, not only temporall satisfactions, but euen sinne also
attinet ad in the Sacrament of Pénance. Fourthly that the cause of this
expiandū pardon must not be a toy, or trifle, but iust (q), and the
reatū pæ- penance enioyned haue some proportion to obtayne so
næ coram great a pardon, which wanting the pardon, is as S. Cyprian
Deo, vel saith, *Pax irrita perniciofa dantibus, & accipientibus non profutura* (r),
in hac, vel an empty peace or pardon, pernicious to them that graunt
in alia vita it, and not profitable to such as take it. And as we are cer-
Bellar. loc. tayne
cit. c. 12.

sayne that Pastours of the Church haue power to graunt
such pardons vpon iust causes: so likewise not knowing
alwayes certaynly when the cause hath due proportion
with the pardon, the counsell which prudent Catholickes
giue, and take, is, that men so imbrace the pardons of Bi-
shops, or Popes, that they neglect not thereupon satisfacto-
ry workes; which workes whosoever doth neglect, not
doing what he is able in that kind vpon confidence of these
pardons, some Deuines (s) hould no pardons can profit
them; which sentence *Bellarmino* tearmeth both pious, and
profitable in practise, though not certayne, nor perchance
(t) true.

(s) *Caietā. tract. 10. de Indulgent. Arnulph. verbo Indulg.*
(t) *Quæ sententia utilis est & pia, sed fortasse non vera. loco citat. c. 13.*

10. And as for his manuscript of Indulgences written
two hundred yeares agoe, wherewith our Bachelour would
now cloath the Church of *Rome*, she disdayneth to put on
that rotten, and worme-eaten garment, as iustly she may
for two reasons. First because the Councell (u) of *Lateran*
long since, much about those tymes, gaue warning to take
heed of such manuscripts, and copyes of Indulgences, full
of idle, impertinent, and empty pardons, graunted vpon
trifling causes, put out by hereticks or prophane fellowes,
that sought eyther to disgrace Catholick Religion thereby,
or els to enrich themselues by making gayne of such Indul-
gences. Secondly, because *Hospinian* (x) from whose shop
the Bachelour receiued this rare peece of stufte shaped to his
hand, being an heretick, his known malice against the
Church of *Rome* might moue him to set downe the pardons
of that manuscript, in the worst, and most ridiculous fa-
shion he could, making the garment for her, whom he did
mortally hate. And that in very deed he hath delt falsely
with her, or else our Bachelour for him, may appeare by
the Indulgences graunted to *S. Peters*, so many 1000. yeares
for going vp the stayres of that Church; whereas *S. Thomas*
of *Aquine* writeth, that those that came *ad limina Apostolorum*,
to *S. Peters* Church in Pilgrimage from Countreyes beyond
sea, gayned five yeares pardon, such as came from beyond the
mountaynes three yeares, those that came from places neerer
Rome (y) one yeares only. The Indulgence also of the *Lateran*
Church,

(u) *Concil. Laterā. sub Innocēt. 5.*

(x) *Hospin. de templis. l. 2. c. 28. p. 348.*

(y) *S. Tho. in 4. d. 20. q. 1. a. 3. q. 2. ad 4.*

Church, graunting freedome from all finnes, as he was in the houre he was baptized, only for going through three doores therof, is ridiculous in our doctrine; who teach no mortall sinne can be remitted without confession, as hath bene said. And much more ridiculous is the Indulgence of S. Laurences Church to deliuer a soule, graunted to such as shall sit downe vpon the stone wheron he was broyled. For what man among vs, or child doth not know, that S. Laurence was broyled on a grid-iron, not vpon a stone? Neyther do Catholikes vse to sit downe vpon Reliques, specially so precious as these imbrued with Martyrs bloud; such small reuerence to so sacred pledges, is Protestant deuotion without doubt: and as the penance is of their appointing; so likewise the Indulgence is of their graunting.

*Euangel.
Roman.
ann. 1600.*

II. The other two copies take out of an heretical Ghospel of the Roman Church, are of as little credit, and it is cleare that M. Crashaw hath mangled, and patched them at his pleasure, to apparell therewith *naked Popery*; yet is there nothing in them, which a moderate Protestant can reprehend the doctrine of Pardons supposed. For both the graunts are moderate, the greatest pardon not exceeding an hundred yeares, and the reasons of those graunts very pious and iust, as the praying for the conuersion of heretikes, confessing finnes with sorrow, frequenting the most diuine Sacrament, examining of conscience, and the like. By which the Reader may perceiue the pious vse of Pardons, and how M. Crashaw hath iustified the Ministry of England from the imputation of rayling by his modesty, who hauing cyted a copy of these Indulgences, falleth into this exclamation against vs. *Fy vpon these impostors & deceauers, who by these their Atheisticall mockeries expose religion to all contempt; and these things being so common, and so notorions, no meruaile, though Italy (where these things are rifest) haue, besides some priuy Protestants, few but are eyther Atheists, or fooles.* Thus he. What reason might moue the Bachelour to make this inuectiue, and giue such a barbarous censure of a doctrine that may seeme so pious, I know not any besides this, that a man who is wicked, prophane, and impious himselfe, will easily suspect others to be of the same temper.

*Rayling
without
reason or
rithme.*

And

And though such exorbitant rayling vpon so noble a Natiō doth deserue a good penance in the iudgment, I dare say, of any reasonable Protestant; yet since we speake of Pardons, we will pardon him, with this gentle warning, that somtymes he call to mind, and weigh with himselfe, that saying of the holy Ghost; *The foole going by the way side, thinke others to be as he is, being a very foole himselfe* (2). As for his Italian priuy Protestants, seeing he knoweth them so well, we will belicue vpon his word there are such visible men in Italy, whome the worst I wish, is, that they may long enioy their priuy, and latitant Churches, and neuer come forth to infect that noble Nation with their noysome sent, by preferring their priuate fancies before the common consent of ancient Fathers, as heretickes do in this poynt of pardons, and all other; and therefore may be well tearmed priuy Protestants in this respect, as now we will clearely demonstrate.

(2) Eccles.
c. 10. v. 5.

M. Cra-
shaw pri-
uy Prote-
stants.

12. For is it so cleare, that the primitiue Church did vse to graunt pardons, and Indulgences, and relaxations of pennances vnto penitent sinners, which Protestants themselves cannot deny, seeing in the first Coūcell of Nice the 11. Canon, the Councell of Chalcedon act. 1. the Councell of Arica the 2. and 5. Chapter (to omit other generall Councells) are extant cleare testimonies thereof. Neither were the pennances that the primitiue Church did vse to pardon only inflicted for enormous crymes, and not for ordinary, and lesser, as some Protestants falsly affirme, seeing Innocent the first about 1200. yeares agoe doth testify, that it was the custome of the Roman Church in that tyme of her confessed purity, to release and pardon pennances, and satisfactions, *non solum grauioribus, sed etiam leuioribus* (a) commissis, not only for greater, but also lesser offences. And (b) Bur- chardus an ancient writer (c) doth likewise shew, that in the Church, pennances were appointed, euen for many common, and ordinary finnes, as idle or rash oathes were punished, some with 15. some with 40. dayes; mayming with the penance of a whole yeare; wounding with the fasting of fourty dayes; fornication with penance of ten dayes, and so other vulgar, and ordinary finnes.

(a) epist.
ad Decen.
c. 7.

(b) Burch.
l. 19. c. 1.
8. can. 18.

(c) Ann.
1020.

13. By

(d) Si ca-
rius ven-
dantur ra-
tione con-
secrationis
aut bene-
dictionis
quā antea
valebant
ratione
suae mate-
riae vel ar-
tis, Simo-
nia com-
mittitur:
hæc est cō-
munis
Theolo-
gorum
& Sūmi-
starum as-
sertio. *Sua-
rez de Re-
lig. l. 4. c.
14. n. 3.*
(e) Indul-
gentia tot
dierū vel
annorum
&c. signi-
ficat re-
missionē
pænitiæ
quæ pera-
gēda fuif-
set tot die-
bus vel
annis, se-
cundū ve-
terem Ec-
clesiæ ritū.
*Bellarmin. l.
1. de In-
dulg. c. 9.*

13. By which you may see, that if this doctrine, and practise of the ancient Church be true, and sound, how many thousand yeares of pardon M. *Crashaw* doth need, for so many thousand slaunders, vntruthes, and blasphemyes against God, and his Church he hath vttered in his sermons since he began to preach? How many thousands would one sermon set him on the skore? This only slaunder which here he vttereth without prooffe or shame, that a little peece of white waxe, or crucifixe of a little mettall, it may be brasse, or copper such as the Iesuits of late sent into England by thousands at once, as good inough to serue the English Catholicks, a little medall, or a little bead, or buckle, or other matter of no more value; these toys, and trinkets, I say (saith he) they can sell by this meanes, and euery day doe vter at a higher rate then the Ieweller can his pearle, or dyamond. And I somewhat meruaile, that among these toys & trinkets, medals and mettals, beades and buckles, brasse and copper he doth not also reckon lead, of which mettall the Gentlemen of the Temple know that he can make good gayne, whome for shoo-buckles of brasse, or latches of leather one may trust, for the matter is not great, but for a pearle, and diamond so precious as is the soule, and in the affayre that concernes the eternall woe or weale thereof to belieue him, were extreme rashnes and folly, seing by this vntruth they may easely see he hath care, neyther of conscience or credit. For any may easely know, that all Catholicke Casuists, and Doctors teach it to be Symony, and a damnable sinne to sell any holy thing at a dearer rate because it is holy (d): so that if the account of his lyes vttered in the former wordes were exactly cast, I make no doubt, but the totall summe would amount to millions. How many thousand yeares of fasting and other pennance would the primitiue Church haue thought due to expiate so vast an vntruth; which did appoint so long space of pennance for lesser sinnes? And yet doth he meruaile that men may need, & the Church graunt Indulgences of a thousand yeares, which thousand yeares are vnderstood of Canonickal pennance anciently vsed in the Church (e), which still men are bound to practise, though the Church doe not yrge the publicke vse thereof.

But

But the sharpnes of the punishment as sometimes in Purgatory, or the seruour of pennance which some vse in this life may satisfy the length of tyme, so that many thousand yeares sometymes may be satisfied with the feruent pennance or sharp Purgatory paynes of one yeare, or day (f): which truth suppoled, it is easy to answer the ignorant ca- uills which the Bachelour maketh, at the graunting of so many yeares pardon; because (saith he) Purgatory shall end with the world, and the world not last so many thousand yeares; which we confesse to be true, and further add, that many thousand yeares of Canonically pennance may be purged by the sharp payne of Purgatory in one day, or houre.

(f) In hac vita pœnitentia multorum annorū potest vna hora persolui, si pœnitētes tēporis diuturnitatem vehemētia charitatis

14. It is cleare therefore that the ancient Church did practise both imposing of pennances for sinnes, and releasing of these pennances by pardon, which Protestants cannot deny: but their answer is, that those pennances which by Indulgence the Church did remit, were only appoynted for orders sake as signes of hartie repentance, to terrify by that seuerity the faithfull to satisfy the Church her discipline, not God his wrath. But will this deuise serue their turnes to obscure the cleare truth? No. The testimonies of Fathers are playne, that those pennances were necessary to satisfy the iustice of God (g): that by these satisfactions sinnes were redeemed (h), God pacified (i), his iustice satisfied (k), and his mercy obtayned: so that Kemnitius a pryme Protestant chosen among thousands to enter in the field against the whole Councell of Trent, doth make this publick confession of this truth. I know well (saith he) that the Fathers do too largely extend the Canonically discipline of pennance; that Tertullian saith that sinnes are expiated by satisfactions; Cyprian, that by them sinnes are redeemed, washed, healed, and the iudge appeased, Augustine, that

cōpēscent. In Purgatorio quoq; acerbissimè tatis vehemētia faciat, vt debitu viginti millium annorum annis 300. vel 400. expiari queat. Bel. larm. l. 1. de Indul. c. 9. (g) Per pœnitētiā Deo satisfacere. Tertullian. l. de pœnitent.

G g

God (h) Satisfactionib⁹

& lamentationibus iustis peccata redimuntur. Cyprian. lib. 1. epist. 3.

(i) Dominus nostra satisfactione placandus. Idem serm. de las fis.

(k) Tum debet Sacerdos peccata dimittere, cum viderit congruam satisfactionem. Innocent. 1. epist. 1. c. 7.

(d) Si ca-
rius ven-
dantur ra-
tione con-
secrationis
aut bene-
dictionis
quā antea
valebant
ratione
suae mate-
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mittitur:

hac est cō-
munis

Theolo-
gorum

& Sūmi-
starum as-
sertio. Sua-

rez de Re-

lig. l. 4. c.

14. n. 3.

(e) Indul-

gentia tot

dierū vel

annorum

&c. signi-

ficat re-

missionē

pænitētiæ

quæ pæra-

gēda fuisse

set tot die-

bus vel

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(f) In hac vita penitentia multorum annorum potest vna hora persolui, si penitentes teporis diuturnitatem vehementia

copésent. In Purgatorio quoque acerbissimae vehementia faciat, ut debitorum viginti millium annis 300. vel 400. expiari queat. *Belarm. l. 1. de Indul. c. 9.* (g) Per penitentiam Deo satisfacere. *Tertullian. l. de penitent.*

G g

God (h) Satisfactionibus

& lamentationibus iustis peccata redimuntur. *Cyprian. lib. 1. epist. 3.*

(i) Dominus nostra satisfactione placandus. *Idem serm. de lapsis.*

(k) Tum debet Sacerdos peccata dimittere, cum viderit congruam satisfactionem. *Innocent. 1. epist. 1. c. 7.*

(l) Kēnit.
in Exam.
fess. 25. Cō-
cil. Trid.
(m) See
Caluins In-
stitutions
translated
into En-
glish. l. 3. c.
4. n. 38.

(o) Kēnit.
in Exam.
fess. 25. Cō-
cil. Trid.

(p) Calvin.
l. 5. Instit.
c. 3. n. 16.

(q) Ariās,
Nos Scri-
pturarum
sumus Di-
scipuli. A-
pud Aug.
Nestori⁹,
Cuius hæc
fuit scelera
ta præsu-
ptio, quòd
sacrā scri-
pturam se-
solum, &
primū in-
telligere,
& alios o-
mnes igno-
rasse iacta-
ret. Vinc.
Lyrinenf.
c. 4.

God is pacified by satisfactions for our former sinnes (l) &c. Thus Kemnitius writeth. And the like confession doth naked truth force Calvin vnto, another chosen Champion of the new Gospell to encounter the Tridentine Councell. I do see indeed (saith he) many of the ancient Fathers, I will speake plainly, in a manner all whose books remaine, haue erred in this point, or spoken too crabbedly, or (m) harshly. Thus you see the Protestants are compelled to graunt two points of Popery to haue bene the vniforme doctrine of the ancient Fathers, and Church. First that pennances, fastings, almes-giuing, and the like, were necessary, and required by the primitive Christianity to satisfy God, not the Church only. Secondly that Bishops of the primitive Church did vse to pardon thele very pennances, and satisfactions, euen which were necessary to appease Gods wrath, which is the doctrine of Pardons, and Indulgences which we maintaine.

13. Who will not laugh at armed heresie, that is driven by naked Popery, as she tearmeth this doctrine of satisfactions and pardons, from the field into a mouse hole, or some lesse honourable refuge? For whither will Protestants run, if we presse them with the authority of the Fathers? Pronocabimus (saith Kemnitius) *ad locum communem, in quo ipsi Patres pronunciant, quid de hominum scriptis, sicubi à regula sacra Scriptura declinare videntur iudicandum* (o) sit. We will appeale and fly vnto a common place, out of which the Fathers themselues pronounce, what ought to be iudged of the writings of men, when they swarue from the rule of Scripture. Thus Kemnitius. And vnto the like extremity is Calvin brought, who speaking of the Fathers doctrine about the exercises of pēnance & satisfaction, wheron pardōs are consequent The Reader shall pardon me (saith he) if I speake what I thinke, they seeme to haue stood too much vpon them (p). Do you see, that Calvin to deny Pardons is forced to take a pardon without the Popes graunting, to contradict all the ancient Fathers? And is not this the common place of all (q) Heretikes, out of which they do pronounce (a fit Bench for such a sentence) that the Fathers, & Doctours of the ancient Church, all, or in a māner all, swarued from the rule of Scripture, which neuer any did truely vnderstand

understand but themselves? In which common place M. *Crasshaw* may seeme to haue byn, when full of Protestant courage he dareth Papists, mainrayning Pardons, to appeare before him. *If liuely faith and true repentance (saith he) be in a man,* pag. 114. let vs see that Pope, Cardinall, or other Papist, who dare say, that he shall not haue full remission, that neuer saw, nor touched one of these Blessed Beades. Thus he.

16. But Syr, except your liuely faith, and repentance (r) M. include more then I thinke you meane, to wit, sorrow full confession of your sinnes to a Priest, and doing penitentiall and satisfactory workes, I will bring forth ancient Popes, and Papists, that will send your liuely faith without confession vnto hell, and your repentance without satisfaction to Purgatory for many yeares. What do you say of *Saint Gregory*, was not he a Pope, and a (r) Papist? Are you content to heare what he dareth say? *Sinnes (saith he) are not only to be confessed but also we must seeke to cancell them out of our soules by austerities of penance (s).* Will you see another, and more ancient Papist, the most learned of the ancient Fathers *S. Augustin* God (saith he) out of his mercy will blot out our sinnes, if we neglect not to do competent satisfaction for them (t). And againe: Let the sinner come to the Pastours of the Church that haue the keyes. and as an obedient child let him receaue of the Ministers of the Sacraments, the measure of his satisfaction, and penance (u). And yet more plainly: It is not enough to amend our liues, and to leaue our former euills, except we make satisfaction vnto God for our sinnes already committed (x). And seeing you would rayne see a Cardinall teaching this doctrine, let do *S. Hierome* appeare, to whome some giue that title (y). Let the sinner (saith he) weare haire-cloth, and bewaile his sinnes, let him re- turne to the Church out of which he was cast for his sinnes, let him lye and sleep vpon sackcloth, punishing his former sinfull pleasure with rigour, and severity of penance (z). Thus *S. Hierome*. Had not *Caluin*, and

Morton
putteth S.
Gregory a-
mong Pa-
pists. 1. p.
Apol. Ca-
thol. inc-
talogu Pō-
tif. lit. G.
(s) Non
solum cō-
frenda
peccata,
sed etiam
pœnitentiæ
austeritate
delenda.
l. 6. m. 1.
Reg. expli-
ans c. 15.
(t) miserā-
iam facta
peccata, si
non satis-
factio cō-
grua neg-
ligatur
Enchir. c.
7.

(u) Veniat peccator ad Antistites per quos in Ecclesia clauis mini-
strantur, & à præpositis sacramentorum accipiat satisfactionis suæ modum. l. 50.
humil. humil. 50. c. 11. (x) Non sufficit mores in melius commutare, & à
factis malis recedere, nisi etiā de his quæ facta sunt, satisfiat Deo. Idem ib. c. 15.

(y) See *Alphonf. Ciacon. l. de Cardinalia dignitate.*

(z) Hier. Qui
pecca-

peccator est &c. cilicio accingatur, ingrediatur Ecclesiam de qua propter peccata fuerat egressus, cubet in sacco, præteritas delicias vitæ austeritate compenset. In cap. 1. Joel.

(a) Habe- such delicious Ministers reason to cōdemne ancient Fathers
mus plura as harsh, and crabby Doctours, that durst teach a doctrine so
subsidia displeasing to flesh and bloud? Neither will S. Ambrose, not-
quib⁹ pec- withstanding the Bachelours daring Papists, feare to professe
cata nostra himse a Papist in his sight, exhorting men, euen to buy
redimam⁹ pardons with money giuen to good vses. *We haue many meanes*
pecuniam (saith he) by which we may redeeme our sinnes. Hast thou money?
habes? re- Redeeme therewith thy sinne. God is not salable but thy self: thou dost
dime pec- sell thy selfe by sinne, redeeme thy self by thy workes, redeeme thy selfe
catū tuū. with thy money (a). Could any Catholick now lyuing haue
Non vena spoken more Popishly then this Saint? Who yet saith no
lis est Dñs; more then the holy Ghost by the mouth of Daniel did teach
sed tu ipse a sinner, Redeeme thy sinnes with mercifull deedes, and thy iniquities
venalis es, with almes to the poore (b), which is the only market of Par-
peccatis don and Indulgence, to which the Church of Rome doth ex-
tuis venū- hort her children; other abuses in buying or selling pardons
datus es; she doth detest (c).

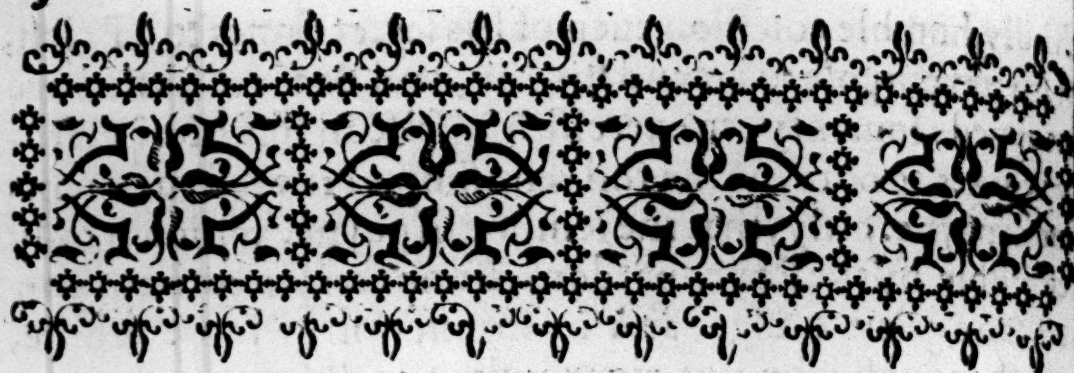
17- Thus these foure Doctors of the Latyn Church,
nia tua. lib. to which I might ioyne the rest in all ages, who impugne
de Helia & the Protestant plenary Indulgence of sole faith, absolving
ieiun. c. 20. from the guilt both of sinne, and payne, without any par-
(b) Daniel. don of the Church remitting the one or other; which In-
4. 24. dulgence of this new Ghospell is so known and famous,
(c) Concil. that the Professors thereof, *cum volunt indulgere genio* (as their
Trid. sess. own Ghostly Father (d) confesseth) *non verentur dicere hodie*
25. *Lutheranicè viuemus*, when they meane to be Indulgent to
(d) Benedi- themselues, to take their ease, and giue the raynes vnto lust,
ctus Mor- feare not to say, *This day we will liue Lutheran-like*. By which
gensterne we may perceyue the folly, and vanity of our Bachelour,
tract. de and his fellowes that vse to obiect pardons vnto vs, as an
Eccl. p. 221. indulgent, and dissolute doctrine, wondering (*) that we
(*) pag. are not all saued: whereas the first thing of many we exact
104. It is to saluation is the vtter most which they require. For wher-
strāge that as we require in a synner to obtayn full pardon: first a liuely
all Papists faith in Christ: secondly harty contrition for his sinnes:
are not
saued, thirdly

shaw in his
Virginian
Sermon, no
true Chri-
stians faith
can faile
eyther fi-
nally or
totally.

pag. 8.
(f) *V Vhi-*
tak. de Ec-
cles. Con-
trou. 2. q. 5.
pag. 301.

Sì quis a-
ctum fidei
habeat, ei
peccata nō
nocere. Id
quidē Lu-
therus af-
firmat; id
nos ōnes
dicimus.

(g) Fulk in
the Tower
disputatiō
the second
dayes Con-
ference.



THE FIFTH CHAPTER.

CONCERNING

*the Sacraments of Baptisme, and the Eucharist,
and Sanctuaries, answering his tweluth
and thirteenth wounds.*



2 pag. 115.
vsq; ad 122.

(h) Prou.
26 v. 5.
Responde
stulto iu-
sta stulti-
tiam eius.

Is tweluth wound hath two parts, or
sores, as he termes them. The first about
the blessing of Bells, the second concer-
ning Communion in one kind. And as
in other parts of his Sermō he excelleth
in folly, and impertinent rayling, any
of his fellowes, that haue yet written:

so here he striueth to surpasse in imper-
tinency and ridiculous absurdity himselfe, seeking in very
sober sadnes, and good earnest to proue, that we doe truly
baptize Bells: where if *we answer him according to his folly*, as the
holy Ghost doth counsell (h), and beat his own Babel about
his cares, that he may feele (seeing he will not vnderstand)
his folly, he can haue no cause to complaine, nor the Rea-
der to thinke, that we deale with him otherwise then he
doth deserue.

2. First then, no Protestant I thinke, will, and sure I
am no true Christian can deny, but creatures are b'essed,
hallowed,

hallowed, and sanctified by Gods word, and (i) prayer vn-
to certaine speciall vses in his diuine seruice. which euer
both in the old, and new Testament hath bene practised by
the Church: neyther need I stand to proue so cleare a thing;
but a question may be to what vses these creatures of God
may be hallowed by his word, and by the prayer of his
Church. Three vses concerning the diuine seruice, we may
imagine of these creatures. The first *Naturall*, which I call
that vse these creatures are by their owne nature apt to be
applied vnto, as Churches for Christians to meet, Bellsto
call them together, Chalices to containe the consecrated
wine and bloud of Christ; and vnto such ends I thinke no
iudicious, and moderate Proteſtant will deny but creatures
may be hallowed by the Church, which (l) D. Field doth
graunt in expresse termes.

3. The second I terme *Sacramentall*, because they serue
as the matter of Sacraments which remit sinne, and infuse
grace, as water in Baptisme, bread and wine in the Eucha-
rist. And heere all Catholikes do agree, that the Church
cannot hallow nor designe any element, or creature, to be
matter of a Sacrament, besides these which God the Author
of Grace hath appointed for that end; so that she can neyther
giue Baptisme in wine, nor the Eucharist in water, nor a-
ny other kind of drinke, then that which Christ instituted.
Wherin some Protestants (m) are exceeding bould, teaching,
that when bread and wine be wanting, the communion
may be giuen in any other proportionable meat and drinke,
that are more vsuall in those places. And I haue credibly
heard, that in *England* sometimes Ministers presume to giue
Baptisme in the luyce of hearbes, or flowers, as in Rose wa-
ter, which for want of the true matter, are not indeed Sa-
craments, nor the children christened which receiue them.
But though the Church cannot appoint the matter of Sacra-
ments, yet those kind of creatures which God hath designed
for that vse, she may blesse, and hallow to that end, as wa-
ter in Baptisme, bread and wine in the Eucharist; which
also is cleare, and Doctour Field doth likewise graunt (n) it.

4. The third vse of these creatures may be termed *Super-
natural*,

(i) 1. Tim.

4. v. 5.

(l) That

the Chur-

ch doth

consecrate

diuers out

ward

things to

the vse of

Gods ser-

uice. l. 4.

c. 31. p. 2666

(m) Cal-

uin, Beza,

and the

Church of

Geneua.

Pro vino

aliud in ijs

regionib⁹

uſitate po-

tionis ge-

nus vltur-

pare Suf-

ficit quod

ijdem in

genere

symbolis

nempe ci-

bo & potu

vtamur.

Beza. ep. 15.

(n) The

Church

daily ſacri-

fieſh the

creatures

of God,

to be the

matter of

his Sacra-

ments. l.

4. c. 31.

pernaturall, that is, to worke certaine miraculous, & strange effects, which surpasse the power of their nature, as to expell Diuells, heale diseases, and the like; and herein the contro- uersie betwixt vs, and Protestants doth consist, whether the Church may hallow creatures to worke these effects, name- ly to expell Diuells. *Doctour Field* doth graunt, that such as

(*) *Hæres.* haue the gift of miracles may blesse, and hallow creatures
30. bread, wine, oyle, and the like, to worke miraculous effects.

So did the Saints both of the old, and of the new, as he doth

(o) See *Io-* confesse of an holy man called *Ioseph*, whom *S. Epiphanius* (*)
docus Cocc. doth write to haue caused a fire to burne which the Diuell
rom. 1. l. 4. hindered, by hallowing water, and casting it into the fire
art. 7. but such as haue not the gift of myracles (he saith) may not

(p) *Matth.* hallow creatures for those vses which they haue not power
7. v. 7. & to effect. Where first I do not see how speaking consequent-

10. *Marc.* ly, he can deny, but the Church may hallow, and blesse

11. v. 24. creatures to expell Diuells out of mens bodyes, or other pla-

Luc. 11. v. ces, seeing Christ hath giuen her power and authority ouer

10. *Ioan.* Diuels to commaund them, as the vse of Exorcismes may

14. v. 13. witnes, which haue euer bene in the Church, and Mini-

& 15. v. 7. sters specially ordayned with authority for that (o) office.

c. 6. 23. ep. And though the Church had not this power, which daily

1. *Ioan.* 3. v. 22 experiēce doth shew she hath; yet the promise which Christ

(q) For hath made to heare her prayers (p), may suffice, and be a suf-

which ficient warrāt, that she may hallow creatures by her prayers,

cause the desiring God, that at the presence of them the power of the

Apostle enemy may be restrayned, his fury curbed so far forth as God

nameth the Diuel shall see it to be for the good of them, that hauing faith in

Prince of her prayers, and Christs promises vnto her, doe vse such

the ayre. creatures against their Ghostly enemy; the application and

ad Ephes. c. vse of which creatures is a kind of prayer, representing vnto

2. v. 2 and God, & renewing the former petitions and prayers of the

spirituall Church. And in this sort are bells hallowed against Diuells,

wicked- specially to restrayne their power in the ayre, wherein they

nes that are more potent (q): the ringing of which bells by Chri-

are in stians is a kind of virtuall prayer wherewith God is moued

high pla- to mercy, and the Diuels frighted, as innumerable examples

ces. *Ephes.* doe sufficiently proue of diuers witches, whom the Diuels

6. v. 12. that

that carryed them in the ayre, frightened by the sound of the sacred Bells, haue let fall, wherof I could bring some certaine, and recent (r) proofes.

5. And like to these Bells of Christians were the trumpets of the old Testamēt, which (s) *Moyſes* made by Gods order, to call the people together, to giue them ſigne when to march, when to fight, which trumpets *Iosephus* deſcribing, ſaith, that their end was like to a bell (t), the ſound of which trumpets was a prayer in Gods eare, mouing him to mercy, and to deliuer them in their diſtreſſes. For thus doth *Moyſes* promiſe; *Clangetis vltantibus tubis, & erit recordatio veſtri coram Domino Deo veſtro, vt eruamini de manibus inimicorum veſtrorum* (u). (s) Num. 10. You ſhall ſound your trumpets, & the remembrance of you ſhall mount before your Lord God, that you may be deliuered from the hands of your enemies. Now is not God as prone, and ready to defend the Church as the Synagogue? What vertue to moue God was in theſe trumpets, which is not in our bells? Why ſhould the ſounding of the one, rather than the ringing of the other, if it be done with equall devotion and faith, be a prayer, carrying vp the memory of his ſeruants vnto Gods throne? Certainly this practice of the old Teſtament may more iuſtly moue any Chriſtian to allow this bleſſing of Bells, then all the cauills and ſcoſſes, wherewith our aduerſaries deryde it to reſuſe the ſame: and the ſound of theſe trumpets in any iudicious, and religious eare will be able, I do not doubt, to drowne the loud clamors, and cryes, which our Bachelour, and his fellowes roare out againſt this ancient rite and ceremony of the Church.

6. Now concerning the ceremony of waſhing the Bell, which hath bene vſed many hundred yeares in the Church, whereof *Alcuinus* (*) our learned Countryman, and Maſter to Charles the Great doth write, as of an ancient cuſtome in his tyme (*), I ſee no reaſon why the Bachelour ſhould miſlike it, rather then the waſhing of Churches, Altars, and *Agnus Dei*, which ceremonyes vſed in bells and all the reſt, are referred to the ſame end to expreſſe the purity of life, and other propertyes which ought to be in a preacher

(r) *Martinus Del-rius l. 6. c. 2. ſect. 3. q. 3. Binsfeldius de conf. malefic. poſt. conclus. vlt. dub. 6.*

(s) *Num. 10. (t) Deſinebat in extremitatē campanule ſimilem. l. 3. Antiq. c. 11.*

(u) *v. 9.*

(*) *He lived ann. 800.*

(x) *Nequiuonum videri debet, campanas benedicere, & ungere, & eis nomina imponere. de diuin. offic. de ſabbato ſancto Paſche.*

(y) *Vide* of Gods word, whom the Bell doth signify (y), which qualities, or any of them, were they truly in M. Crashaw, he would not ring this sottish slander of baptizing Bells in pulpit, which now he doth in a long peale of many arguments, that haue neyther the tune of truth, being full of falshood, nor yet the sound of reason, being so void of iudgment, as they clearly shew, that they are the sound of a broken bell, or crackt, & crazed brayne, attributing Baptisme, and Christendome vnto that action, that hath neither the matter nor forme therof, and so can no more be Baptisme, then a creature can be a man, which hath neither the body nor soule of a man; the matter of Baptisme is not euery washing of euery thing, for then the nurse washing the child should baptize it: but a Sacramentall washing, that is a washing with intention to giue the Sacrament of Christ, which wanting in the blessing of a Bell, the washing therof can no more truly be said to be Baptisme, then the washing of dishes. This blessing also wanteth the forme of Baptisme, which consisteth in this forme of words, *I Baptize thee in the name of the Father, & Sone, & H. Ghost*, which likewise is not said of the Bell, as in the Ceremoniall is to be seene. Which vulgar & triuiall things, I am forced to teach this Bachelour (so he termes himselfe) of Diuinity, who sheweth by his discourse not to vnderstand wherein the nature, & substance of this Sacrament doth consist, nor that he is able to administer the same: and if other Ministers be as ignorant in these matters, as he is, there is great reason to feare, many in our Countrey are not truly Christened, which may be some cause that Atheisme, & prophanesse doth so abound, as euen this their friend doth (z) confesse, which may giue Christians that thinke children cannot be saued without Baptisme, iust cause to take heed, into what hands they do deliuer their deare pledges, and how they commit an affaire of eternall weight to be dispatched by men so grossely ignorant therein, as this Minister doth discover by his discourse himselfe to be, as you shall now

*Pontificale
Romanū.*

(z) *In his
Ies. Gospel.
p. 6.*

(a) *Bellar.
l. 4. de Rō.*

*Pontif c.
12. in fine.*

heare.

7. For whereas Bellarmine (a) doth make answer to this sottish slander, that we baptize not Bells, but only blesse, wash,

wash, Chrisme, and Crosse them, as we do also Churches, Some Au-
 adding that Protestants therein are eyther deceyued, or seeke thors
 to deceiue; the Bachelour greatly offended with so modest terme the
 an answer, If Bellarmine (saith he) were not a Cardinall, & a Iesu- Consecra-
 it, he would be ashamed to cloake it with so loud a lye. Do you see how tion of
 this Babe will cry like a calfe, if one seeke to take a Babel out Churches
 of his hand? Doth not this clownish speach against so graue, metapho-
 and learned a Prelate, shew the modelty of English Ministers baptizing:
 in pulpit? And seeing Bellarmine without any shame, & with Templum
 great honour did publish the foresaid answer, long before suo modo
 he was Cardinall, as is well knowne, I see not with what & ordine
 cloake, or gowne the Minister can couer his lye, that were he baptiza-
 not a Cardinall, he would be ashamed therof. But seeing he mus. Iuo
 will not part with his Bable, let vs see him play the foole Carnotés.
 with it, which he doth, taking the child in one hand, and ferm. de
 the Bell in the other, and to whatsoeuer is said of the Chri- Dedicat.
 tening of the one, he makes the blessing of the other, an- vixit anno
 swer in the same tune, so ringing a sottish peale of 12. simi- 1100.
 litudes betwixt them. With the orderly enumeratiō wherof pag. 115.
 I will not staine this paper, nor annoy the iudicious Rea-
 ders care, though by this short discovering of the falshood,
 and sottishnes of his discourse, the most of his fayre simili-
 tudes will be brought on the stage, which may moue one
 both to laugh at his folly, and pittie the man whom malice
 against the Church of God did so bereaue of his wits.

8. First to begin with his falshoods, what can be more
 notoriously vntrue, then that which he saith in the ninth si-
 militude: *The child is washt in the name of the Trinity, so the Bell is*
washt, and annoynted in the name of the Trinity. Where you see he
 would haue men thinke that the Bell is washt in the name
 of the Trinity, that is, that the Bishop doth wash it, saying,
I wash thee in the name of the Father &c. which is a most impudēt M. Cra-
 vntruth, as any that will but looke into the Pontificall may shawes
 see. But marke the fraud of this Minister, how cūningly he fraud dis-
 would deceaue his Reader, & yet haue a starting hole to fly couered.
 vnto, if he be charged with falshood. The Bishop in the be-
 ginning of the blessing doth wash the Bell, but without any
 inuocatiō of the B. Trinity, in the end of that ceremonie he

annoynteth the same in the name of the Trinity, betwixt which two actions, passeth a great space of tyme, the office of that solemnity being very long. Now the Bachelour ioyneth together the beginning, and end, head, and foot, washing and annoynting. *The Bell is washt* (saith he) *and annoynted in the name of the Trinity*; so couching together his wordes, that the Reader may be deceaued, to thinke that the Bell is both washt, and annoynted in the name of the Trinity, which is a manifest slander: yet if he be charged with that sense, he may say, he referred the name of the Trinity vnto the annoynting only, not to the washing. Now is this sincere dealing? Is there any conscience in such proceeding, specially after such Protestations of truth? By the like iugling together of actions that are deuided, one might proue that meat is christened, and baptized, because it is washed, and blessed in the name of the Trinity, to wit, washt by the Cooke before it be put into the pot, and blessed by the Priest in the name of the Trinity when it is brought to the table.

A most
grosse lye
about
baptizing
bells.

pag. 120.

9. The second vntruth is yet more grosse, and apparent, to wit, that the Pontificall reformed by Clement the eight, doth appoint, that the Bell must haue Godfathers, and they to be persons of great note. For in that Pontificall of Godfathers, either of great or litle note, there is no mention at all, as any that will looke into the book may see; so that this vntruth is palpable: but whether it be a low or loud lye, a base or an alt, let the Reader iudge, & wonder at this Ministers impudency. That we giue a name to the Bell, as we doe to the child, and that none must wash the Bell but the Bishop, are other two vntruths. For we giue not names to bells as we doe to children, calling them *John*, or *Mary*, but as we doe to Churches, calling them *S. Mary*, *S. Iohn* &c. because they are dedicated vnto them, as the like naming of Churches euen Protestants in England obserue. The bell also is washt by the *Acoluthi*, or Ministers which assist the Bishop, who are not Priestes, whereof any that hath seene this Ceremony can beare witnes: so that you shall sooner find fishes on a mountaine, then any true sentence in this rayling inuectiue.

10. No lesse false, but much more foolish is that which

which he saith, that in the baptisme both of bells, and children we vse *creame*, and *salt*. For *creame* is so strange a ceremony in our Church, that it may seeme he did dreame of eating a messe of *Creame* with his Gossips at *Pemlico*, when he put it into his sermon. *Salt* we vse in the baptisme of children, laying salt on their tōgues, praying they may haue *salem sapientia*, the salt of wisdom, which ceremony is very ancient, to which *S. Augustine* seemeth to allude, saying, that from the very wombe of his mother he was marked with the signe of the Crosse, and seasoned with the salt of Christ, thereby expressing his affection to Christianity & baptisme. But that in the blessing of the bell we vse salt, laying the same on the bells tongue or clapper, I find no such ceremony in our Pontificall, neyther is it like to be made a ceremony in our Church till *M. Crashaw* come to be Pope. And seeing he saith we vse spittle in the baptisme of the child, I somewhat meruaile, he doth not also adde that we vse the same in the blessing of the bell, spitting into the bells mouth, as they say we doe into the childe. And I much feare this Minister hath not beene Christened as *S. Augustine* was, nor had his fore-head marked with the signe of the Crosse, nor his mouth seasoned with the salt of Christ, for want whereof the one is so voyd of shame, & the words of the other so destitute of sense, that he neither blisseth to vtter known vntruths, nor perceyueh himself to speake palpable fooleries.

II. Among which (to note one or two) this is very notorious, that he saith we pray for the bell in the blessing thereof, to wit when we pray, that at the sound of the bell, the deceipts and fantasies of *Sathan*, the danger of *whirle-wynds*, thunders, lightnings, tempests, may be driuen away, and that deuotion may increase in *Christian* men when they heare it, that such as come to Church at the sound thereof may be free from the temptations of the *Diuell*. These prayers doth this wiseman cite, and auouch that in them we pray for the bell, yea that we aske greater thinges for the bell then for the child (excepting saluation) which little grayne of salt he straight lets fall out of his mouth, saying absolutely, that the prayers for the bell are for greater purposes: what man of iudgment doth not laugh at this folly? For are the aforementioned things

See the Catholicke Manuals.

See Coccius in The- sauro.tom. 2.l.5.c.17.

M. Crashawes extreme sottishnes and want of salt.

pag. 118.

beneficiall vnto bells? Can faith and deuotion increase in them? Do they feare to be scarred, tempted, or deceiued by the Diuell? Do they care whether it be faire or foule weather, thunder, or sun-shine, calme or storme? How then do we pray for bells, which the thinges we pray for do neither help nor hurt? Can any thing be more voyd both of rithme and reason, salt, and season, then this speech?

Incredi-
ble folly.

12. But no where doth he more discouer his want of reason, then in the manner of his argument out of an accidentall, and genericall likenes, which the blessing of the bell hath with a childs Christening, inferring the same to be Baptisme in this forme. They giue a name to the child, so they do to the bell, the child must be waht in water, so must the bell, the child must be crossed, so must the bell, the child must be annointed, so must the bell, they pray for the child, so they do for the bell, nay at the washing of the bell, more prayers are made, and more psalmes read: Ergo, it is a more solemne Baptisme then that of the child. This is the argument wherin he doth triumph against *Bellarmino*, not perceiuing seely Bachelour, that by a like discourse one may infer, that a Bel-wether, or any other brute creature is as good a man as he is, in this forme (which if his be good) doth no lesse infallibly conclude. *VV. Crashaw* hath head & braynes, so hath a Bell-wether, nostrils, lips, mouth, teeth and tongue, so hath a Bel-wether, flesh and bloud, skin & bone, so hath a Bel-wether, nay a Bel-wether hath foure legs, wheras he hath but two, and a long taile, and hornes, which he perchance wanteth, ergo, a Bel-wether is at least as good a man as *M. Crashaw*. This argument I hope doth make his folly apparent to euery reasonable man, and sensible to himselfe, which I haue proposed, not out of malice to the man, whose credit I do not desire to impayre, further then he doth abuse the same to the preiudice of his soule, and of other ignorāt & credulous people, the desire of whose saluation hath made me labour to make this folly of this sottish flaunder so apparent, that if this Bachelour, or any other of his fellowes presume to bring the same hereafter, they may hille him out of pulpit, except he can shew that there

is greater likenes betweene a bell blessing, and a childs baptism, then betwixt a Bel-wether and himselfe, which he will neuer be able to do; nay I am content that any man endued with reason be iudge, whether there be not greater likenes betweene a Bel-wethers head, and his, then is betweene the receauing of a christened creature into Gods Church, and the hanging of a bell that is blest in the steeple, which he makes the first, and head of his twelue similitudes betwixt them. And if the Bel-wether want a reasonable soule, wherewith the Bachelour is endued, so likewise the washing of the Bell doth want the prescribed forme of words, wherin doth consist the forme of Baptisme, and if he can proue that that blessing may be truly said to be Baptisme, without the forme therof, in any Christian Vniuersity of the world I will vndertake to proue in the same, that a Bel-wether may be truly said to be as good a man as he is, though it want a reasonable soule.

13. One thing only in this Babel may require an answer, & the Reader desire to be satisfied, what is the cause a Bell must be blessed by a greater Minister than the Child is, to wit, by a Bishop, & longer prayers made at the blessing of the one, then in the baptism of the other. To this I answer, that the reason is, because baptism is a Sacrament, the vertue therof doth not depend on the goodnes or greatnes of the Minister, nor on the Churches prayers, but hath infallibly effect by Christs institution, and word, & therefore neyther are the prayers so long, nor the Minister requisitely so great as a Bishop, this Sacrament also being so necessary for all, God would not haue the administration therof tyed vnto Bishops who are but few, nor euer at hand. But the Bells blessing hath vertue from the authority of the Church, and the efficacy of her prayers, and therefore this blessing is of more vertue, when both the Minister therof is of greater power, and the prayers vsed therat more deuout, & pleasing vnto God, so that the greater solemnity in this blessing, than in that of baptism, doth rather proue against our Bachelour then for him, that one is a Sacrament and not the other. And thus much which I confesse, is too much of such a Babel.

The

Why the
Bel is blef-
sed by a
greater
Minister
then a
child is
Baptized.

The second fore of his tweluth wound, concerning
Communion in one kind.

pag. 123.
121. 122.

pag. 47.

(d) Concil.
Constant.
sess. 13.

(e) Licet
Christus
post cenā
instituerit,
& suis dis-
cipulis admini-

14. I see no reason why the Bachelour might not haue made this a distinct wound, being a slaunder, or ca- uill, no lesse different from the former then any of the rest, perchance he was resolved not to exceed the number of twenty, or els hauing handled the same once before in this sermon, this repetition he thought not worth the name of a wound. Howsoeuer, we will briefly examyne, and an- swer what he saith in cyther place, and shew how notori- ously he doth corrupt not only the holy Coucell of Constance, but also the story of the Ghospell. *VWhereas* (saith he) it is known, and graunted that Christ at his last supper ordayning the holy Communion did consecrate and giue it both in bread, and wyne, and com- maunded his Ministers after him, Doe this: and yet for all that comes the Popish Councell of Constance, and calls it a peruerse fashion, and ill or- der to giue the people the Sacrament in both kindes, and doe further decree, that

(d) Notwithstanding Christ ordayned the Sacrament in both kindes, and though the eldest Church did so receyue it: yet for all that this custome is lawfully, and laudably brought into the Church, that the laity shall receyue in one kind only; and that whosoever shall hold the contrary, shalbe proceeded against as an heretick &c.

This is the Canon of the Councell cast in the mould of M. Crashawes head, out of which he leeketh to wound the Pope and the Church of Rome with the poysoned bullet of Blas- phemy, saying, the Pope denieth the cup in the Sacrament to the laity though Christ ordayned the cōtrary. But read the Canon in the Councell, & you will meruaile at the im- pudency of this Minister, changing the shape, forme, sound, and sense thereof, for thus the Councell defineth,

(e) Though Christ did institute the Venerable Sacrament after sup- per, and administer the same in both kindes to his Disciples, yet the
laudable

cipulis administrauerit sub vtraq; specie panis & vini hoc venerabile Sacramen-
tum;

tamen hoc non obstante sacrorum Canonum laudabilis, & approbata consuetudo Ecclesiae seruauit, & seruat, quod huiusmodi Sacramentum non debeat confici post coenam, neq; à fidelibus recipi non ieiunis &c. Synodus Constant. sess. 13.

laudable authority of sacred Canons, and approued custome of the Church hath practised, and doth still practise, that the Sacrament ought not to be consecrated after supper, nor be receiued of the faithfull but fasting.

This is the true Canon, no more like that of M. Crashawes making, then is an aple to an oyster, or a figtree to a Fox. For by these wordes it is apparent, that the *non obstante* is not referred to Christs ordination or commaundement of both kindes (which commaundemēt the Councell doth expressly define in that Canon that Christ neuer gaue) but to the celebration after supper, not commaunded by Christ, but so practised by him vpon a speciall reason, which notwithstanding the Councell defineth that the Sacrament is not to be recyued but of such as are fasting. Neyther can I see which way the Bachelour hauing perused *diligently the Canons, and the whole scope thereof*, could without wilfull malice mangle the text, leauing out *after supper*, and *fasting*, except it be, that he perused the same after the supper of a Puritan fast, kept with good wyne and venison^(f), which might perchance make his pen stagger, when he wrot out the Canon. And herein he bringeth no new corruption, but followeth the lying steps of his Father Luther, who long agoe slandered the Councell of the same blasphemy, corrupted the wordes of the Canon in the same manner^(g), for which Bellarmine^(h) doth challeng him, as euen the Bachelour doth acknowledg⁽ⁱ⁾, who nothing moued therewith, doe what we can, will needes run headlong into the same pit of falschood, though he see it in Bellarmines bookes gaping before him, trampling vpon the text of the Canon with the same impure, and shamefull corruption. Such is his desire to cleaue to his Father, giuing vs iust cause to say of him, what Christ said of the Diuell, *mendax est*, & *pater eius*, Englishing the wordes as a Minister did, he is a lyer, and so was his Father before him.

(f) Their gluttony, & chamber cheere which they call fasting, & colour with tearmes of godly exercises. Sutelif. in his answer to a libell supplicatory pag. 89.

(g) Luther in disput. contra Conc. Cost. (h) Bellar. l. 4. de Euchar. c. 26. (i) pag. 48.

(k) Ioan. 8. 44.

pag. 47. 15. But not only this Bachelour dareth corrupt the Canon of this Councell, but also falsify the wordes of Christ, and story of the Ghospell, to make the Councell seeme to haue crossed, and contradicted the same. It is knowne and graunted (saith he) that Christ at his last supper ordaining the holy Communion did consecrate, and giue it both in bread, and wine, and commaunded his Ministers after him *Do this*. Where you see he would haue his Reader thinke, that Christ spake the cōmaūding words, *Doe this*, of the Sacrament in both kinds; in prooffe wherof he saith in the margent, *See all the Euangelists, and S. Paul 1. Cor. 11. 23.* which at his request we haue done, and find great want of conscience in this patterne of truth, & small respect to Gods sacred word. For I find that not all the Euangelists as he saith, but *S. Luke* ^(l) only makes mention of the precept, *Do this*, who noteth expressly the same was said of bread only, as the Church of Rome doth practise, saying, that Christ tooke bread, gaue thanks, brake, and gaue to his Disciples, saying, *This is my body, Do this*. But of the Chalice he saith, that Christ did blesse and giue to his Disciples, but not together this precept, *Doe this*, so directly doth *S. Luke* contradict the Bachelours Ghospell, that Christ said of both kinds, *Doe this*. *S. Paul* also speaketh of the same precept ^(m) though not according to *M. Crashawes* Ghospell, but with *S. Luke*, that Christ said of the Sacrament in forme of bread absolutely, *Doe this in remembrance of me*, but coming to the Chalice, his diuine wisdom foreseeing, that heretikes would be more greedy of wine, then bread, doth change his phrase, and manner of speech, saying cōditionally, *Doe this (as often as you drinke) in remembrance of me*, not absolutely commaunding the faithfull to drinke of the cup, but only requiring when they did drinke, to drinke in remembrance of him, leauing it either to their priuate deuotion, which was the practise of the primitiue Church, which did vse indifferently the Sacrament in one, or both, as *Bellarmino* ⁽ⁿ⁾, and other Catholikes do demonstrate, or to the Churches determination, which vpon iust reasons doth forbear to giue the cup vnto Laymen. Wherin the Church doth not offer them wrong, as the Bachelour cauilleth, seeing in her doctrine, and in truth

(l) cap. 22.
v. 19.

(m) 1. Cor.
11. 23.

(n) lib. 4.
de Euchar.
c. 24.

truth they receiue euery drop of Christs precious blood vnder forme of bread. Neither do we deny wine to our Communicants, which though it be not consecrated, yet doth as truly, and really conteyne within it the precious blood of Christ, as doth the wine of *Caluins* supper (°), by which no lesse then by his, they may mount to remember, and to drink by faith the blood of Christ in heauen. Heretickes indeed haue offered the wrong, not only to Lay men, but to the whole Church, taking away the Reall presence of Christs body, and blood, the very essence, forme, glory, and splendor of the Sacrament, who exclaime against vs for bereauing the people of a cup, in their doctrine no more in substance then ordinary wyne, or not giuing them the sole accidents of wyne, as we teach, who giue (as hath bene said) the blood also with the body in the forme of bread, wherein they may seeme to deale with the Church of God, like a Cauiller that hauing deuoured the oyster meat, should deliuer vnto the owner two empty shells only, bitterly exclaime against another, who restoreth the oyster whole, and entyre, though but vpon one shell. But to returne to M. *Crashaw*, you see he is no lesse bould with the Lord then with the seruant, corrupting the story of his Ghospell no lesse then the text of the Councell, charging him to haue giuen a precept which he neuer gaue, to take occasion thereby to slaunder the Church his spouse of neglecting a duty, to which she was neuer bound.

16. And that Christ did giue no such precept of communion in both kindes, I dare appeale from *Luther* to *Luther* in the same sort as *Plutarch* doth report a woman did from *Philip* to *Philip*, from him distempered with wyne, to him sober. For though loue of wyne, and women the cause of *Luthers* Apostacy in which he did dayly increase, as did in him the loue of his Ghospell, may seeme in the end to haue in a manner bereaued him of his wits; in which fit he wrote, that to multiply, and increase was a precept, and more then a precept (p), and to drinke wine in the Lords supper a commaundemēt of the eternall King (q), though also afterward growing worse, and worse, drunken more with heresy then with materiall

(o) Corp^u
Christi à
nobis (in
cœna) tan-
to locorū
interuallo
distat,
quāto cœ-
lum abest
à terra.
Calu. in cō-
sensione de
re Sacra-
mentaria
in fine.

(p) *Luther.*
serm. de
Matrimo-
niū. 5.
Vittēb.

(q) *Lib. de*
captiuit.
Babyl. c. 1.

15. But not only this Bachelour dareth corrupt the Canon of this Councell, but also falsify the wordes of Christ, and story of the Ghospell, to make the Councell seeme to haue crossed, and contradicted the same. It is knowne and graunted (saith he) that Christ at his last supper ordaining the holy Communion did consecrate, and giue it both in bread, and wine, and commaunded his Ministers after him *Do this*. Where you see he would haue his Reader thinke, that Christ spake the cōmaūding words, *Doe this*, of the Sacrament in both kinds; in prooffe wherof he saith in the margent, *See all the Euangelists, and S. Paul 1. Cor. 11. 23.* which at his request we haue done, and find great want of conscience in this patterne of truth, & small respect to Gods sacred word. For I find that not all the Euangelists as he saith, but *S. Luke* ^(l) only makes mention of the precept, *Do this*, who noteth expressly the same was said of bread only, as the Church of Rome doth practise, saying, that Christ tooke bread, gaue thanks, brake, and gaue to his Disciples, saying, *This is my body, Do this*. But of the Chalice he saith, that Christ did blesse and giue to his Disciples, but not together this precept, *Doe this*, so directly doth *S. Luke* contradict the Bachelours Ghospell, that Christ said of both kinds, *Doe this*. *S. Paul* also speaketh of the same precept ^(m) though not according to *M. Crashawes* Ghospell, but with *S. Luke*, that Christ said of the Sacrament in forme of bread absolutely, *Doe this in remembrance of me*, but comming to the Chalice, his diuine wisdome foreseeing, that heretikes would be more greedy of wine, then bread, doth change his phrase, and manner of speech, saying cōditionally, *Doe this (as often as you drinke) in remembrance of me*, not absolutely commaunding the faithfull to drinke of the cup, but only requiring when they did drinke, to drinke in remembrance of him, leauing it either to their priuate deuotion, which was the practise of the primitiue Church, which did vse indifferently the Sacrament in one, or both, as *Bellarmino* ⁽ⁿ⁾, and other Catholikes do demonstrate, or to the Churches determination, which vpon iust reasons doth forbear to giue the cup vnto Lay men. Wherin the Church doth not offer them wrong, as the Bachelour cauilleth, seeing in her doctrine, and in truth

(l) cap. 22.
v. 19.

(m) 1. Cor.
11. 23.

(n) lib. 4.
de Euchar.
c. 24.

truth they receiue euery drop of Christs precious blood vnder forme of bread. Neither do we deny wine to our Communicants, which though it be not consecrated, yet doth as truly, and really conteyne within it the precious blood of Christ, as doth the wine of *Caluins* supper^(o), by which no lesse then by his, they may mount to remember, and to drink by faith the blood of Christ in heauen. Heretickes indeed haue offered the wrong, not only to Lay men, but to the whole Church, taking away the Reall presence of Christs body, and blood, the very essence, forme, glory, and splendor of the Sacrament, who exclaime against vs for bereauing the people of a cup, in their doctrine no more in substance then ordinary wyne, or not giuing them the sole accidents of wyne, as we teach, who giue (as hath beene said) the blood also with the body in the forme of bread, wherein they may seeme to deale with the Church of God, like a Cauiller that hauing deuoured the oyster meat, should deliuer vnto the owner two empty shells only, bitterly exclaime against another, who restoreth the oyster whole, and entyre, though but vpon one shell. But to returne to M. *Crashaw*, you see he is no lesse bould with the Lord then with the seruant, corrupting the story of his Ghospell no lesse then the text of the Councell, charging him to haue giuen a precept which he neuer gaue, to take occasion thereby to slaunder the Church his spouse of neglecting a duty, to which she was neuer bound.

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(o) Corp^u Christi à nobis (in coena) tantò locorū interuallo distat, quāto cælum abest à terra. *Calu. in cōsensione de re Sacramentaria in fine.*

(p) *Luther. serm. de Matrim. tom. 5. VVittēb. 119.*

(q) *Lib. de captiuit. Babyl. c. 1.*

(r) Si quod Conciliū statueret aut permitteret vtrāq; speciem, nos nequaquā vtrāq; vti vellemus, sed in despectum Concilij vna aut neutra, aut minime vtrāq; vti vellemus &c. *Luther. in formula Missæ cited by Hospin. Histor. Sacram. p. 2. fol. 13. a.* (s) Nothing is more sweet the the loue of a woman. &c. *Luth. in a marginal note vpon the proverbs. c. 31. 10.*

materiall wyne, though well tipled with both, he sets vp the non plus vltra of obstinate malice, saying (¹): If the Councell should in any case decree communion vnder both kindes, least of all then would we (saith he) vse both kindes, yea rather in despite of the Councell, and that decree, we would eyther vse one kind only, or neyther, and in no case both: where guyded by the spirit of giddines, he doth expressly contradict the commaundement, and institution of Christ, falling into that blasphemy in playn tearmes, wherof he doth falsly accuse the Councell. Which spirit of heresy, and contradiction seemeth also to haue conquered in Luther the strongest of all his loues (²), and the most essentiall poynt of manhood in him to marry a wife (³), which though a precept, and more then a precept, yet, if the (⁴) Councell should graunt Church-men liberty to doe it, he would thinke that man more in Gods grace, who during his life tyme kept three whores, then he that married according to the Councells decree, and that he would commaund (whose commaundement must conquer the precept, and more then precept of God) vnder payne of damnation, that no man should marry, vpon that grant, but lyue chaste, or else not despaire though he keepe a whore: though I say Luther did thus both write and preach in his drunken fit, yet when he was more sober, though an enemy to the Roman Church, the force of truth made him pronounce this moderate sentence, that Christ in this matter, in receauing in one, or both kindes, commaunded nothing as necessary, and that it were better to imbrace peace then to strue about the kindes (⁵); which sober sentence doth shew that M. Crashaw was scarce sober when he wrot, that we are playne States-men, and Polititians, who haue nothing in our heades but to mayntayne the height of our Hierarchy, and Maiesly of our Monarchy, seeing we will not amend that, which we see and know to be contrary to Christs institution, and whereof many of the better sort of our selues are vterly asbamed.

17. Thus herageth: but as for Polititians, & States-men

(t) Quàm non est in

meis viribus vt vir non sim, tam non est mei iuris, vt sine muliere sim. *Luth. ser. de matrim. vbi supra.* (u) Idem tom. 2. oper. Germ. fol. 214. (x) Quamuis pulchrum quidem esset vtrāq; specie in Eucharistia vti, & Christus hac in re nihil necessarium præcepit, præstaret tamen pacem sectari quàm de speciebus contendere. *Luth. ep. ad Bohemos. pag. 321.*

men, that tearme may best agree to himselfe, who is a man of so great policy, and a Minister of so simple truth, that he doth confesse, that he made publick this sermon to *iustify the state, much more then honour the truth*, which promise he doth accordingly performe, as may appeare by the last wordes of this inuective, *that we know and see our practise to be against the institution of Christ, and that many of the better sort of our selues are vtterly ashamed of communion in one kind*, not citying cyther in text, or margine any Catholicke author, many or few, better or worse that were cyther outwardly or inwardly ashamed of this practise, which is a signe, that he doth here vtter a lye without shame, which can be small honour to the truth, howsoeuer it may iustify the state. That we haue nothing in our heads but to maintayne the height of our Hierarchy, and maiesty of our Monarchy, is a speech that hath a litle rythme in sound, but no reason in sense, a wanton playing on the letter, without truth in the matter. For cyther he doth place glory, and maiesty in a cup of only wyne, or in the precious bloud of Christ conteyned in the cup: if in a cup of wyne only, therein indeed doth consist the Kingdome of Bacchus, not of Iesus, the power of Cupid (y), not of Christ whose wyne breedeth Virgins (z). To the height, or rather depth of which drinking Hierarchy, Luther attayned, who as his schollars write as a great wonder, could drinke deeper into a pot, then any other new Ghospeller, the Creed, the Pater noster, and Decalogue at a draught. But if the maiesty, and glory of a Christian doth consist in the reall receyuing of the pretious bloud of Christ, the Laity is not deprived of this dignity, and honour, by our doctrine, who teach that they doe no lesse truly and really then Priests receaue euery drop of Christs bloud, togeather with the body vnder the forme of bread. And if we haue nothing in our heades (as indeed we should not) but the height of the celestiall Hierarchy, and the maiesty of Gods blessed Kingdome, to this we may no lesse certaynly attayne by eating the body of Christ, togeather with his bloud vnder the forme of bread only, then by eating and drinking the same in both kindes, seeing Christ saith, *I lyue by my Father, and he that eateth me shall*

The Kingdome of Christ consisteth not in materiall wine.

(y) Vinū in quo est luxuria. ad Ephes. 5. v. 18.

(z) Zachar. 9. v. 17.

Ioan. 6.

lyue by me. He that eateth this bread shall liue for euer. Finally speaking of outward pomp, I see not why our Hierarchy might not seeme as high, and our Monarchy as full of Maiesty, though we gaue the Sacramēt in both kinds vnto Laymen, did not other reasons vrge to this order besides pomp, and Maiesty, though the Bachelour very charitably without feare of rash iudgment saith we haue nothing els in our heades. Which reasons, he that desireth to be further satisfied in this point, may see alleadged by Bellarmine^(b), and sub vtrāq; Becanus^(c), and so discouer the vanity, and falshood of the specie. c. 8. Bachelour, that doth measure the emptines of others heads by his owne.

The thirteenth wound about Sanctuaries, as impudent,
*accusing the Church of Rome, as guilty of all
 the bloodshed vpon earth.*

(d) Qui
 nō est in-
 fidiat⁹ sed
 Deus tra-
 didit illū
 in manus
 eius, con-
 stituam ei
 locum ad
 quem fu-
 gere debe-
 at. Exod.
 21. v. 13.
 Parcit illi
 (lex) qui
 iusto do-
 lore pro-
 uocatus i-
 nimicum
 occurren-
 tē occidit.
 Hieron. O-
 leaster in
 illum locū.

18. **T**HE thirteenth wound, and the first dish of his second table (for the Bachelour parteth his feast of falshoods, and banket of slaunders into two tables) is that we allow sanctuaries for wilfull murder, whence he inferreth that ours is a bloody Church, defender of blood, and murther, weltring, and wallowing, and bathing herselfe in blood, hauing made her selfe accessory by this doctrine, and practice, to all the murders, & bloodshed vpon the earth: for to maintaine (saith he) so many refuges, and defenses for a sinne, is to maintaine the sinne it selfe. Thus he. Where to omit weltring, wallowing, and bathing in blood, phrases which might better become a Butcher, then a Bachelour, I wonder what Protestants thinke lying, and rayling is, if this wound of M. Crashaw be not rayling, the vanity and falshood wherof is such, as the very ground or principle wheron it is built, to wit, that to maintaine many Sanctuaries, is to maintaine the sinne it selfe: containeth blasphemy against God, who in the old Testament did allow Sanctuaries for some offenders, namely in the case of manslaughter, when in casuall trayes they should chaunce to kill their enemies(d), and yet

yet none without blasphemy can affirme God to haue bene
a maintayner of that sinne, or that he did welter, and wal-
low, and bath himselfe in bloud. And this priuiledge to
protect offenders that fled vnto them, Christian Churches
haue enioyed euer since *Constantines* dayes, that is, from that
tyme that Christians had publikely Churches in the world. (e) Epist. 187. ad Bonifac.
The Councell of *Orleans* about a 1100. yeares agoe, speaketh *Orosius*
largely of this immunity, and defineth in this sort. Con- writeth of
cerning murderers, adulterers, and theeues that take sanctuary in the *Maceril*
Church, that shalbe obserued which the Ecclesiasticall Canons haue de- punished
creed, and Roman lawes appointed, to wit, that it is not lawfull to pluck by Gods
away offenders eyther from the Court of the Church, or house of the Bishop. speciall pro-
Before which Councell *S. Augustine* (e) maketh mention of this uidece for
immunity, reprehending the Earle *Bonifacius* for presuming this im-
to take by force a malefactor out of a Church. And who munity of
doth not know how generally receaued the custome was in Churches:
S. Chrysostomes dayes (f) when the Eunuch *Eutropius* a wicked l. 7. c. 36.
man, as great an enemy of the Church, as a fauorite of the (f) In the
Emperour *Arcadius* (g) hauing caused the sayd Emperour to yeare 399.
make a law against the immunity of Churches to defend (g) *Socra-*
malefactors that fled vnto them, few dayes after the promul- tes l. 6. c. 5.
gation of that impious law, was forced, being accused of *Sedulò*
treason against the Emperour, to fly & take Sanctuary ther- ram vt lex
in himselfe, whom the Emperour following stayed at the ab Impe-
Church doore, notwithstanding his law, *Altare reueritus*, as ratoribus
S. Chrysostome saith, bearing such reuerence and respect vnto promulga-
the Altar, on which he knew the body and bloud of Christ retur, ne
was offered (h). quisquam
ad Ecclesiã

19. By which you may gather the prophaneſſe of this tamquã ad
Bachelour who dareth auouch, that the running euen vnto asylum
Christ in person and touching his garment, ought to be no profuge-
defence for a malefactor shewing that in such a case he ret, sed vt
would be ready to kill such guilty persons, euen at the feet of ij quied
Christ, sprinkling their bloud vpon his garments, or the profuge-
most abriperen-
tur.

*Simulatq; promulgata fuit, Eutropius in offensionem Imperatoris incurrens
confugit ad Ecclesiam. Socrates vbi supra.*

(h) *Chrysost. tom. 3. homil. in Eutrop.*

That the coate or the
flesh

flesh it selfe of Christ Iesus had not this priuilegde to be a sanctuary vnto offenders. pag. 128.

most respect he would beare him, were to draw such a malefactor by violence, without his leaue, from his feet to kill him, more barbarous then the Barbarians themselves, who in the Sack of Rome spared all that fled vnto Christian Churches, as *S. Augustine* writeth ⁽ⁱ⁾ which respect and reuerence vnto Christ is the cause that some ^(k) say, that a malefactor flying vnto a Priest, carrying the most diuine Sacrament in the streets, ought to haue sanctuary by Christs person present in that sacred host, which the Bachelour rageth against, calling that most diuine Sacrament blasphemously our *Breaden God*, not knowing what we beleeue, that it is not bread, but the body of Christ, as the ancient Church did: with greater reason he might obiekt a breade God vnto his Father *Luther*, who ioyneth bread with the flesh of Christ in his supper. Neither is the Bachelours argument against Sanctuaries drawne frō Christs example beating buyers, and sellers out of the Temple worth a rush, seeing all teach, the Church cannot be a Sanctuary against such sinnes as are done in the Church, the man deseruing not to enioy the priuilegde of that place, the sanctity whereof he doth prophane ^(l). Could he proue that Christ did driue out of the Temple any malefactors that had runne thither for refuge, he might seeme to speake something to the purpose, but such a bloody mynd was as far from him, that was meeke and humble of hart, as it was naturall vnto *Caluin*, who without any necessity, and being Superintendent of *Geneua*, did sometyme sit in iudgment vpon criminal causes and pronounce sentence of death vpon the guilty ^(m).

^{20.} And as *Caluin* tooke such delight to be a Iudge, & dealing in bloody matters, his scholler *M. Crashaw* seemeth no lesse to long to be hangmā, raging that by our Sanctuaries some be kept frō his clawes: which greedines of blood makes him think they are more the indeed they are, to wit, that the allowance of Sāctuaries euen for wilfull murder is practised in Coutries Catholick, which is most false. For though some

Deuines

(i) *August. l. i. de ciuit. c. 6.*

(k) *Hosliensis in c. Eccles. de*

Immunit. Ecclesiarū Nauar. in

manu. c. 25. Suarez l. 3. de relig. c.

9. in fine. (l) Frustra

inuocat auxilium legis, qui

committit in legem. (m) This

doth Hefbusius a famous

Protestant report of Calvin frō

the mouth of those that saw him do it.

In assert. cōtra blasphemam

Caluinist. exegesis. vide Prate-

olū verbo Calvinistæ.

Deuines hold, that such murderers may enioy the benefit of Sanctuaries, and that only treacherous murderers are excepted by the sentence of God, *if a man kill his neighbour of set purpose, and by lying in wayt for him, thou shalt take him from my altar, and let him dye* (ⁿ); of which opinion our Bachelour saith *Anastafius Germonius* is: out of whom he citeth much, I doe feare with the same treachery he hath vsed commonly withall our Authors, as hath bene shewed, though I cannot therein conuince him, not hauing seene that Author. But howsoeuer he and others hold, that a Church may be a Sanctuary for such a murderer, yet the common opinion is, that wilfull murderers enioy not that priuiledge, and the practise generally receiued in Catholick Kingdomes is agreeable vnto this doctrine, as (^o) *Couarruias* doth witnesse, not permitting Churches to be Sanctuarie for such offences; which cases of exception, not expressed in the Canō lawes; yet custome therein is equiualent vnto a law (^p) as our Doctors vniformly teach, by which custome neyther rauishers nor theeues haue benefit of Sanctuaries (^q): so that if this Minister meane to be a Hangman in a Catholike Kingdom, he shall not haue his power so much abridged by Sanctuaries, as he doth imagine.

21. This being the doctrine, & practise of our Church, you may perceyue this Bachelours folly, who cannot keepe his tongue from rayling, though he speake not a wise word, nor any thing to the purpose, declayming, that this Doctrine of Sanctuaries is the cause, that *poysoning, and stabbing, and killing, and all kind of bloud shedding is rise in Popish states, and, that murderers, adulterers, and rauishers find fauour in the Popes law, for they are, saith he, amici Curia: but theeues and robbers are not so: & such like Babels* he heapeth together without any iudgment or truth: for why may not theeues and robbers be accounted *amici Curia*, aswell as murderers, and adulterers, but only that the Bachelour will make the Popes friends whome he pleaseth? And to shew that he doth it by his lying art, in which he that hath not a good memory will often contradict himself, in this very wound he maketh theeues whome now he rangeth among the enemyes of the

K k

Pope

(n) Exod. 21. v. 12.
(o) Contrarium tamē saepe fit in praxi, propter plurium Doctorū sententiam. l. 2. var. resolut. c. 20. n. 7.
§. In his & §. Non.
(p) In casibus exceptionis in iure vel æquiuale tione, extrahi potest delinquens. Ita Doctores omnes.
(q) *Sua-rez l. 3. de relig. c. 11. n. 4. Fures simplices non gaudent hac immunitate, ex consuetudine. Sua-rez in loc. cit. Nec raptores virgin. n. 27.*

Pope, that cannot enioy sanctuaries, such friends of this Court that he sayth the vildest thiefe (by our doctrine of sanctuaries) may easily escape the halter at Rome. As for poysoning and stabbing, and such like assassins, who doth not know that they are treacherous murders, for which no Sanctuary is allowed by the generall practise of the Church, as even he doth confesse.

22. And seeing such kind of murders be most practised by *Italians*, when they meane to be reuenged of their enemies as the world knoweth, how can our Sanctuaries be the cause of such murders, in which they can find no defence by our law, and practise? Who doth not see how mallice blindeth this poore Minister? Which doth more appeare by this argument *à fortiori*, which he makes. If this be so (saith he) so far from Rome as Portugal, then we may easily iudge how the world goeth in Rome and neere it, which is grosse ignorance, and folly. For Churches in Rome, and neere about, are not Sanctuaries for any offence against euen the secular Iudges of the Pope, as *Nauar* noteth (r): so that Churches in Rome with lesse shew of reason are traduced, as causes of murder then in any other Citty. And as for Portugal, the same *Nauar* saith, that no Sanctuary is there allowed for any murder, no not for them that kill their aduersary in the field (s). Neither doth *Oleaster* (t) complayne thereof, but only that some did escape iustice by pretending to be in Orders when they were not, or by taking vpon them Orders after murder committed, which is contrary to the discipline of our Church; by whose lawes, wilfull murder maketh a man irregular that he cannot take Orders, wherewith the Pope neuer dispenseth (u). Such an enemy our Church is to murder and bloudshed, though by the discipline of the Protestant Church (for any thing I know) butchers may be Bishops, and their Ministers hangmen.

23. Finally that by this practise of Sanctuaries the Church of Rome is accessary to all murders, and bloudshed vpon the earth, as our Bachelour deduceth, I know not by what deuise he will build vp this Babel. For how many murders are done in *Turkland*, and in other Countreys of

Infidells

(r) In vr-
be, nulla
Ecclesia
vtitur hac
immuni-
tate aduer-
sus Iudices
etiam sæ-
culares
Papæ. in
Man. c. 25.
n. 18.

(s) Secun-
dum leges
Lusitaniæ
vsu relap-
sas qui ali-
um de
proposito
aut in du-
ello occi-
dit, aut
percutit,
non gau-
det hac im-
munitate.
in Man. c.
25. n. 21.

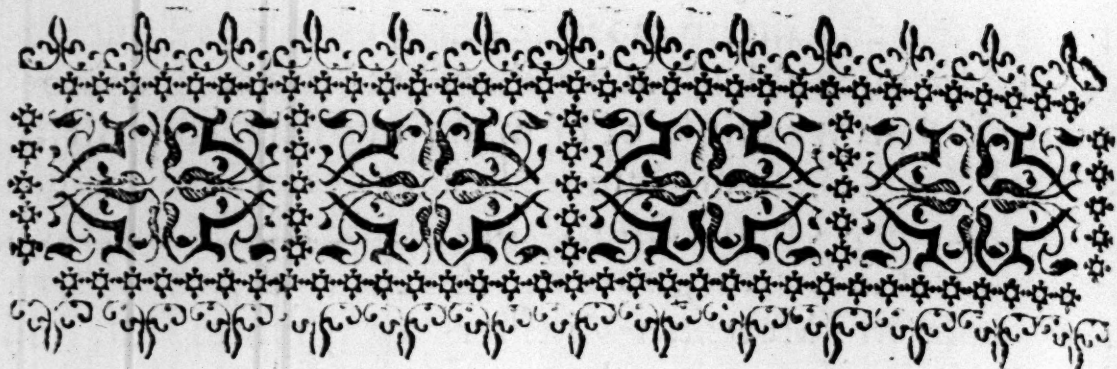
(t) Inc. 4.
Gen.

(u) Concil.
Tridēt. sess.
24. c. 7. de
reformat.

Infidells which haue no more relation vnto our Sanctuaries, nor so much as hath *M. Crashaw*s head to a cockscombe? What also shall we thinke of so many murders, committed by Protestants, so many hundreds that yearly are hanged in *England*? how can the Church of *Rome* be accessary to their death? Or if she be not, how can the blood of all slayne vpon the earth sound in her? Moreouer Ministers many tymes kill, and murder their wiues when they are weary of them, to marry some yong wench whom they more affect, whereof *England* (y) *Archibald Hamilton* confu. Calu. l. 2. c. 29. hath affoorded some lamentable examples, and of the risenes of this bloody, and barbarous practise in *Scotland* (y), and *Germany* (z) themselues doe complayne. I cannot imagine, though a man would fayne, by what Chymericall deuise Sanctuaries may be made the cause of these murders, nor how the blood of Ministers wiues so barbarously slayne by them may be layd vpon the Pope, though I willingly graunt the Bachelours wit, and brayne to build *Babels* surpasseth my capacity, as also the wisdom of the Church of *England* to print this Sermon, for a patterne to iustify themselues, that they vse neyther to lye, nor rayle in pulpit.

K k 2

T H E



THE SIXT CHAPTER.

CONTAYNING

*An answer to his five next woundes, concerning un-
cleane matters, wherein he wasteth the rest of
his Sermon.*



(a) ad E-
phes. 5. v. 3.

FROM Sanctuaries he passeth vnto stewes,
or rather his impudency taketh Sanctu-
ary in them, hoping modesty would stay
vs from the pursuite of him, and disco-
uering his fraudulent steps vpon such
impure objects, which S. Paul would not
haue so much as named among Chri-
stians^(a) wherein yet this Puritan Ghos-
peller spendeth the rest of his Sermon, scarce vttering one
sentence which hath not whores or harlots, or concuby-
nes, or other more shamefull stuffe in it, in the pronouncing
of which wordes, he seemeth to take such delight, as if they
were sugar in his mouth. But his impudency is such, and
so iniurious to graue, and learned Authors, that the modest
Reader will not be offended, I hope, though I discouer some
of his shamefull slaunders, about that immodest object, from
which otherwise modesty would haue caused me to abstay-
ne: wherein I will procure to be as short as may be; for as the
Author

Author of purity is my witness, my pen did often stop, out of shame to set downe his foule phrases, for which cause I seeke, when I can, to amend, and utter his mynd in more modest wordes.

The fourteenth wound, concerning stewes: *How perfidiously he dealeth with our Authors, namely Nauar, and Graffijs, accusing them of that doctrine, which euen in the places by him cyted, they detest.*

2. **I**N the fourteenth wound then, he accuseth the Pope for the allowing of stewes, for building, & erecting places for that purpose, for defending and patronizing such as professe that sinfull trade, taking rent for the same, and making gayne thereof. The man whom he doth principally traduce as patron of this trade, and in this respect much honoured by the Pope, is the famous and learned Author *Martinus Nauarrus*, renowned also for his graue, and holy life, (b) whom Popes, and other Princes did highly esteeme for his aduise, and direction in matters of conscience, whō this Minister doth so notoriously abuse, as is scarce credible, did we not see it with our eyes. *Nauar* (saith he) one of their greatest Canonists of this last age, and one whom the Popes held worthy to be called to Rome for his continuall aduise and discretion, deales very playnly in this matter, and saith, that Kings, Princes, States, and Magistrats of Citties appointing stewes, and setting out places for them in some conuenient place of their Citties, wherein whores may exercise their whorish trade, it seemes to be no sinne. This he maketh to be the doctrine of *Nauar*, and addeth this applause thereunto: See heere a peece of Spanish deuotion, and modesty. Surely no meruaile though this man was sent for from Spayne to Rome: for it seemes by this doctrine he was for the Popes tooth, and much more for his Cardinalls. Thus the Bachelour. But with more cause may I say, behold heere a peece, not of English but Protestant impudency, accusing this graue, and learned Spaniard for teaching those things which he doth expressely detest in playne tearmes

(a) pag. 132
ad 140.

(b) *Iuris Canonici scientissimus, vir summæ sobrietatis & pietatis Possen. in apparatu sacro tom. 2. pag. 135.*

Nauarrus in manual c. 17. n. 195.

mes and in most earnest manner in that very place; whose doctrine in this point I will set downe at large that all may see both how farre from any the least allowing of that damnable sinne, the Catholicke Church is, and what conscience, and forehead English Ministers haue, that dare with such impudency flaunders Auctors.

3. Concerning this matter then, *Nauar* teacheth these five points. The first, is which is all that may any way sound of the fauouring of stewes, that *Magistrates may permit women meretrices publickly to be in a part of their City*, according to *S. Augustine* (d), *fiat. M. m.* cited by *S. Thomas*, and commonly receyued of all, that as *c. 17. n. 195.* God doth permit some sinnes to auoyd greater euills, or for greater good; so the power of Kings, and Princes may doe the like, imitating God therein. Thus he writeth, and maketh this marginall note, *Augustinus l. de Ordine, cap. 6. hoc lenonibus habet. Verba eius citare non libuit, ne illi turpitudini fauere quomodo- &c. Aufer cunq; videamur* (e) *Augustine* doth indeed teach it. His wordes I would not cite, not to seeme any wayes to fauour that vn-cleane practise. This tooth against stewes doth this Spanishe Doctor shew, let vs see the English Bachelours tooth against truth, who vpon this saying of *Nauar* rayseth two notorious flaunders. First out of this speech; and the like, where it is said, *Stewes may be permitted*, he doth inferre, and accule vs that we doe allow them. Doth the *Roman Clergy* (saith he) *(e) Nauar-* thinke them so vile, and yet allow them? See the iniquity, and filthines of their Religion. But more reason haue we to say, see the filthines of his conscience, charging vs with the allowance of that which he must needs know we condemne, and detest. Neither can he find cyther this doctrine in any Catholick Author, that stewes are allowable, or allowed, or this folly in any *Gramarian*, or latyn Dictionary, that *permittere*, and *approbare*, to permit a thing, and to allow a thing at all one. Who doth not know that God doth often permit sinnes, which he doth neuer allow, nay which he euer abhorreth? Who may not see in these flaunders so false and foolish his want both of conscience, and iudgment, and the filthines of that religion that put such slanderous Babels in print?

The second flaunders is, that *Nauar* doth say, that *Magi-*
strates

istrates which doe appoint, and set vp houses for these women wherein they may exercise their whorish trade, seeme not to sinne. Doth Nauar say (*) Quam- this? No truly; but no more then you haue heard, that Ma- uis possit gistrates may permit the erecting, appointing, and renting potestas out of such houses: but that they may erect, or appoint, publica or set out houses themselves Nauar doth not say: nay he saith per- mitte- the contrary in expresse (*) tearmes in that place. Though remeretri- ces & ad- (saith he) Magistrates may permit harlots and their counsellors, fau- iutores ea- rums; tamē- turs, abettors, and such as goe to them; yet cannot authority make, non potest that such as help, and fauour them, doe not sinne: neyther can it be denyed, efficere, but such as build, or set out houses vnto them, that therein they exer- quod illæ- cise their trade, doe help, and abetter them in their sinne. Thus & hi non writeth Nauar. Doth the Bachelour blush at his slander, peccent: or hath he the forehead of one of these women which will & negari not blush? non potest

4. The second point of Nauars doctrine is, that (f) eum qui Magistrats may not permit (as in some places is accustomed) locat do- mum me- strewes, appoyning them patrons, or renting out houses vnto them at retri ad an higher rate then vnto honest persons, in regard of their more gayn meretricā- full trade, receyuing part of their filthy lucre, because (saith he) this dū iuuare practise implyeth participation of gayne, rising out of sinne, and as Ca- ipsam ad ietan saith learnedly, no permission of sinne is lawfull which is conioyned illud. with participation of lucre giuen before the permission thereof. These (f) Respō- are Nauars wordes, which make me wonder at the strange dim⁹ secū- botldnes of this Bachelour, who in the latyn quotation of dō, quōd Nauar in his margent bringeth these customes of appoyning non licet ting patrons, and framing houses at a dearer price then vn- per- mittere to honest women, as part of Nauars doctrine, which he lupanaria taught to please the Popes tooth, leauing out, and skip- (eo modo ping over the wordes of Nauar, in which he doth reiect, bi consti- and condemne the said custome. Can any dealing be more tuūtur) cō- vnconscionable, and shameles then this, to insult vpon stituendo this learned Doctor, and whole Spanish Nation for his eis patro- sake, as teaching that doctrine which in that very place, nos, & lo- had the Minister put downe his wordes, he doth openly cando do- mus carius detest, & earnestly impugne? And yet doth this Doctor pro- quā lo- ceed further to detest the strewes, & to shew what a tooth carentur and tongue this Minister hath to slander, & belye Authors. honestis

5. Thirdly &c.

5. Thirdly he doth teach (8) that not only those that set out houses vnto these sinfull women, to the intent they may exercise their trade, in that part of the Citty where they are not tollerated, doe synne; but also such as let them haue their houses within the confines where they are permitted, though not with participation of gayne, nor at an higher rate then they might vnto others; yet can they (saith *Nauar*) hardly be excused from sinne, though in their hart they doe not approue, but detest their sinne. And though diuers Casuists hould the contrary, as he doth confesse, to wit, that such setting out houses without participation of gayne, and with detestation of their sinne, is not an approbation, but meere permission therof: yet *Nauar* doth bring diuers reasons for his opinion, which I will not now examine, nor discusse the question; but by this the Reader may perceyue, how seuer, rigorous, or rather scrupulous *Nauar* is in this point, and how vniustly the Bachelour doth accuse him of fauouring those hellish haunts, and as such a one called vnto *Rome* by the Pope. And heere I dare appeale vnto the knowledge of any English Protestant, whether their Ministers, and directors vse to busy their owne heades or those of others with deciding such cases of conscience: Whether they make themselves or put into others any scruple of setting out houses vnto Harlots, and Players, who are tolerated in their State, though the Bachelour declayme bitterly against the second, whom he tearmeth *little petty Babels of their Church*. How many in *London* doe rent their houses vnto vsurers without any remorse, which all Catholicks condemne, and it is registred as a mortall synne in the Canon law (h). How many let them vnto Players without any scruple? So you may see both the Bachelours vanity, accusing vs of large conscience, for doing that which themselves in like cases doe more freely without any scruple practise, and his treachery in charging *Nauar* with the doctrine, the contrary wherof he doth both teach and seeke largely to proue.

6. Fourthly (saith *Nauar*) let Magistrates consider whether it be for the good of the Common wealib, to permit such haunts, and whether

(g) Difficile defendi posse, quod non peccet mortaliter qui facit vel locat domum meretrici &c. quia eius exercitium inseparabiliter habet annexum peccatū, quia id nulla humana potestate fieri potest licitum, cum sit contra legem naturalem & diuinam.

(h) l. 6. de vsur. c. 1.

ther indeed they doe avoid therein greater euills. To me (saith he) it seemes an vndecent thing, and that it were more expedient not to permit them. Thus Nauar. And was this man sent for from Spayne to Rome to teach the lawfull tolerating of stewes? You may see what great defenders Catholicks are of such places, among whom the best procter for them the Bachelour hath alleadged, doth absolutely condemne them. Would, or durst any impudent strumpet haue named Nauar for a Patrone of her proceeding thinke you? Who what a louer of purity he was may appeare by the last of the nine reasōs that he bringeth to proue this permission inconuenient, to wit, that the best remedy against carnall lust, is a feruent loue of chastity, the shunning of occasions to loose such a lewell, vigilancy in resisting tēptations as soone as they rise, abstinence in dyet, sobriety in drinke, assiduity of labour, and aboue all the grace of God; all which (saith he) cannot stand with such places. By which you may see what a tooth Catholik doctrine, and true Spanish deuotion hath against them.

7. Now whether more sinnes are auoided, and greater good attayned by the publick permission of these places (i) l. 2. de ordine c. 6, as some think, and amonge them S. Augustine⁽¹⁾; or rather the contrary, as Nauar houldeth, is a question very disputable, and Nauar his doctrine very doubtfull, seeing this is such an vnauoidable mischiefe in a State, and such a conquering corruption, so raging & raigning a sinne (to vse M. Ghospell^(k) Iesuits pag. 54. ^(k) Crashawes owne phrase) that it must needs haue a vent, or a sinke to empty it self, or els it will ouerrunne the best houses, and chambers of a realme, which is the cause that these States that doe publicly make shew to punish it, are forced secretly to permit it, and winke therat; which secret permission is more dangerous and sinfull then the publick for diuers reasons. First none can make vse of the publicke but such as will cast away all shame, which is a curbe vnto many women to keep in their immoderate lust, which bridle and bit of bashfulnes secret conniuecy doth take away. Secondly whereas such women in Italy are the reproach of the Citty, and cannot appeare in publick without markes of infamy vpon them; in England, and where that

(1) Con-
stitutue me-
retrices
matrona-
rum loco
labe ac
dedecore
omnia
dehone-
staueris.

Aug. l. 2.
de ord. c. 6.

that sinne is secretly winked at, euen such as are known, who they are, goe as gay, and gallant as any other, without any note to be discerned from the rest (1). Finally such women in *Spayne* and *Italy* in the holy tyme of Lent are forced to frequent Sermons; and if any be conuerted, houses are erected where they may remayne the rest of their life, to doe pennance, and such as continue obstinate against such exhortations the whole tyme of Lent, in some Citties are made on good friday to goe bare footed, and bare legged in Proccssion in a scornefull attyre with a red crosse on their backs; which pennance were women in *London* that professe that trade, sure to be put vnto once a yeare, they would perchance be more restrained thereby, then by being a day or two in *Bridewell*, which now and then, and very seldome some of them endure for a shew. Wherefore whether a better course to keepe this raging sinne within some moderate compasse, seeing it cannot be altogether restrayned, be held in *Rome*, or in *England*, a question I say may be moued, the decision whereof I am content to referre vnto those that are more skilfull in matters of gouernment, and policy then my selfe.

8. This I am sure, that most Protestants will not thinke probable what the Bachelour saith of the Romans, that would the Pope forbid stews in *Rome* as he doth Protestant Churches, we should soone see as few, or fewer whores in *Rome*, then there be good Protestants. This prayse of the Romans, I say, not only Protestants, but euen of Catholicks, the most affected vnto *Rome* will scarce thinke likely to be true: and I doe much feare, that were such a law made there would be then more priuy Queanes in *Rome*, then now are priuy Protestants, as M. *Crashaw* tearmeth his sweet brethren; though also I doe not deny, but many common Courtezans may be secret Protestants, and the publicke stews their priuy Churches, which by the instinct of their religion they haue more deuotion to haunt, then Churches, holy places, reliques, tombes of blessed Saynts, and Martyrs, whereof *Rome* is full. And the falshood of M. *Crashawes* coniecture about *Rome*, may be proued by the experience of *London*, where stews are not

not tolerated, yet I thinke he dare not say, and sure I am he cannot say with any shew of truth that there are fewer whores in London, then Protestants in Rome. I know that a Minister of M. Crashawes ^(m) coat, in a Sermon at the Crosse made not long before he came to that honour, said openly and set it out in print, that by the experiēce in some trauele, he had found, that more wantonnes was practised generally in England particularly in the Cittie of London, then done in Italy it selfe: which seeing it cannot be imputed vnto toleration of itewes, nor vnto the clymate which doth lesse inclyne to carnall sinne then the Roman, may iustly be thought to proceed from the roote and route of the new Ghospell.

9. But now to returne to Nauar, you see his tooth against stewes, who doth absolutely mislike the least permission of them: yet perchance he did allow impostts & yearly renewes gathered from them, and therefore was for the Popes tooth, to which the Bachelour saith all gayne is sweet, and all rent welcome, though it come from whores. Let vs see, what he teacheth in this point, which is the fifth point of his doctrine. ⁽ⁿ⁾ *Hinc infertur* (saith he) *esse peccatum mortale &c.* Hence is inferred that it is a mortall sinne to seeke gayne or tribute from whoring, or the vncleane game and trade of such women; which lucre, or rent Nicephorus ^(o) doth worthily call an impure impost, detestable, absurd, hatefull before God, vnworthy of any sauage and barbarous people, and a most execrable cryme. This doth Nauar write in the place by the Bachelour quoted after his comming to Rome, and being in Rome, with the knowledg, approbation, liking, & applause of Popes: and in the Index of his workes you shall find this doctrine, *Meretrícia ex opera tributum capere importunissima dementia* ^(p) *est*: to take tribute of the trade of whores, is most importune, or impudent madnes. Did not the Bachelour say true, that Nauar deales very playnly? Could he speake more playnly to proue him a lyer in saying, that he was sent for from Spayne to Rome, because he was for the Popes tooth, to which all gayne though comming from whores is sweet? If the Popes did follow his continuall aduise, and direction (as the Bachelour saith, and it is certayne ^(q) they did) it is a grosse

^(m) M. Richard Iefrey in his sermon at the Crosse the 7. of Octob. 1604.

⁽ⁿ⁾ Peccatum mortale est querere lucrum ex meretricio.

^(o) l. 16. Histor. c. 20. Vestigal impurum, detestabile, absurdum, Deoq; inuisum, terribus quibus barbaris indigum, & execrandum piaculum.

^(p) Vide Indicem operum Nauarri tom. 3. verbo Meretrix.

^(q) Romæ plures annos ad summa Pontificū

congregationes de casibus conscientiae adhibitus. *Possuin. in Appar. tom. 2.*
verbo Martinus Aspilcueta.

'flaunder that they take tribute for the permittance of those places: for this tribute had they taken, and allowed; they would neuer haue sent for Doctour Nauar out of *Spayne* to be their directour in matters of conscience, nor euer haue permitted him in *Rome* to proclayme that practise, as a most impure, and horrible synne, hatefull to God and man, as you see he doth. Surely the Bachelour, except he haue lost all shame and modesty togeather with whores, whom his tongue speaking out of the abundance of hart doth so often name, will blush at his owne madnes to accuse *Nauar* after diligent perusall of his doctrine as an approuer of that practise which he condemneth as insolent madnes. But if he be past grace and shame that he cannot blush, let some Protestants blush for him, to see the falsehood, ignorance and impudency of their English Bachelour, struing with the grauity, learning, and modesty of this *Spanish* Doctour. Insooth for Countreys sake I am ashamed therat; neyther doe I thinke *M. Crashaw* would haue played such a fowle pranke, had not he beene in the stewes, where like a cock, on his owne dunghill he thought he might crow & crake and reuile whom he listeth, as he doth with the rest of the Authors cited in this wound, whom we will briefly runne ouer.

10. The first is *Cornelius Agrippa*, whome he bringeth to witnesse that the Pope taketh rent frō the stewes 20000. Ducats a yeare, and that Pope *Sixtus* the fourth built a goodly stewes in *Rome*. Surely (saith the Bachelour) his Holynes, because he scornes ordinary cōpany, built that for himselfe & his Princes & Peeres the Cardinalls. Thus he. Where marke his surely, which is both a sure lye, and a folish lye, and a cleare lye. Sure, because he could not be sure of the Popes intention, whereof yet he doth giue a sure censure. Folish, because it contradicts it selfe, for how did the Pope build a place to be a stewes, that is a publick and ordinary haunt, and yet not for ordinary company, but for the Cardinalls and himselfe? Cleare, because

pag. 133.

pag. 134.

cause had such a fayre, and goodly house beene built, it would be seene some fayre day or other in Rome, which hitherto neuer man set his eye on. For let Protestants that repaire to Rome tell how big the same is, of what matter it is built, in what stret of Rome it standes, how nigh vnto the Popes pallace, seeing he built it for himselfe. Perchance the sure lyers of the new Ghospell will say, that place cannot be seene, accusing the Pope of building inuisible stewes as themselves brag to haue enjoyed in former ages priuy and inuisible Churches. Onuphrius in the life of this Pope writeth, that he built a goodly Hospitall for the sicke^(r) and assigned houses for children whom their parents had left to the wyde world, bestowing portions vpon diuers yonge^(s) maides that they might be honestly placed, which works of charity these with a sure-lye, interpret to be erecting of stewes: and hence Cornelius Agrippa tooke occasion to raise this double slaunder against him. And as for Agrippa, the Bachelour of faith, he was a man of no meane place, nor ordinary vnderstanding, which we doe confesse, for he had speciall intelligence, and was in very great credit with the Diuell, being a Necromant and Heretick^(u) and for such a one famously known, and his bookes for both respects censured, and condemned by the Church of Rome; by which you may see the vanity of the Ministers reasons, why we should belieue Agrippa.

II. First (he saith) he was a learned Papist, which is so notoriously false, that fearing to be taken napping in a lye, eating vp his word, he addeth, that he was a Papist for the most part, which is as foolish as the other was false. Who doth not know that the Professours of our Church must not be part Papists, part Hereticks, part Protestants, part Necromants? whosoever is heretick in one poynt, *factus est omnium reus*, he belieueth Catholickly no part of Christian faith. To ioyne parts & sects of diuers kinds, Calvinists, Lutherans, Zuinglians, Brownists in one body, is the monster of the Lutherans reuolt, whose Church may seeme like that Pecticall Babel, or mingle mangle of different beasts.

Prima leo, postrema draco, media ipsa Chimera est.

(r) Xenodochium sancti Spiritus absolutum disiecit, & pulcherimis aedificijs amplauit.
(s) Pro puellis expositis & eorū nutricibus.
(u) Agrippa quas pectore oculauerat hæreses in Lotharingā profugus cœpit euomere. *Martinus Delrio l. 2. disquis. Magic. q. 29. sect. 1. pag. 157. edit. Lugdun. an. 1608.*

But whatsoeuer he was (saith this wise man) he had no reason (marke this reason) to belye the Pope: as though there could be some reason why men should lye, or many men did not lye without reason, or if it had not beene a trick of hereticks, and Necromants in all ages to belye the Pope without any iust cause or reason, as Symon the Magician and first heretick dealt with S. Peter the first Roman Bishop, leauing this hereditary hatred against the Pope vnto his cursed stock. *What hath the Apostolicall See deserued of thee* (saith * S. Augustine vnto an heretick) *that thou dost call it the Chayre of pestilence?* And the same we might demaund of M. Crashaw, what reason he hath to tell so many lyes and slaunders of the Pope as haue beene conuined against him, and namely this late lye, that he called *Nauar* to *Rome* to be a Patron and procter of the whorish trade, because he was for his tooth, so greedy of gayne, that he takes it from stewes? Truly no reason I thinke can be alleadged thereof; for though the Pope were as wicked as he would make him, yet it is a shame to belye the Diuell, much more the Vicar of Christ, the Father of Christians as the Pope indeed is, and hath euer beene so esteemed by the famous Christianity in all ages. Now, heare the third reason. *We hyred him not* (saith he, to wit *Agrippa* to belye the Pope) *we thanke him for nothing but the truth.* That Protestants hyred not this Necromant to belye the Pope he doth not proue, but barely say it, leauing vs as doubtfull as we were before, besides bewraying that such practises of hyring lying writers and witnesses do passe through their thoughts; which so great malice as this Bachelour doth shew against the Pope, may moue vs to feare and suspect that many doe intertayne, hyring others to doe that they practise themselues, which may be the cause that so many lying Bookes and Pamphlets fly abroad, euen in some Catholicke Countreys. And thus much about *Agrippa*.

12. The second Author is *Oleaster*, a Spanish Doctor, and Inquisitor, who is not (he saith) subiect to exception (x) *Oleaster* as *Agrippa* was; whom he bringeth in complayning, that filthy gaynes are taken by some Ministers of the Church (x). But doth he speake of the Pope? or of rent and reuenues taken

* Cathedra tibi
quid fecit
Ecclesiae
Romanae?
Cur Cathedralam
Apostolicam, Cathedralam
appellas
pestilentiae?
1. 2. contra
litteras Pestilentiae.
c. 51.

pag. 155.

(x) Oleaster

in cap. 23.

Deuteronom.

taken from st ewes? Neither of the one nor of the other; but of such presents, and gifts which such women did voluntarily offer vnto the Church, which God forbiddeth to be taken (y), and yet some Priests did accept thereof, as he complaynes. But what is this to the Pope? If some Priests did take the gifts of such women, how doth it follow, that the Pope doth exact of them so many thousandes a yeare? Wherealso you may note by the way his fraud, who to make *Oleasters* wordes sound somewhat to his purpose, which truly cited haue not the least connexion with it, changeth the sentence, putting in wordes of his owne, and leauing out the wordes of the Author both in Latyn, and English. For whereas *Oleaster* saith, *Noluit ab his munera acceptari*: God would not haue the presents, and gifts of harlots accepted, he leaueth these wordes quite out, and putteth these of his owne in their roome, *Vetat ne merces meretricum offeratur*; God forbids to bring into his house the hyre of the whore, which is not *Oleasters* sentence, but is put in wholly by the Bachelour to obscure, and darken the meaning of his complaynts, as though they were against the Pope, for taking a rent of the Whorish trade, who complayneth (as hath beene said) against some inferiour Ministers for taking voluntary gifts of such women.

13. The third Author is (z) *Alphonsus Vivaldus*, whom he bringeth next after *Nauar*, as the second maintayner of the st ewes, because he saith, that such women are not comprehended in the yearly excommunication, which Bishops pronounce against such as doe not confesse, and communicate at Easter. Doe you not perceyue how for want of direct prooffe this Minister is fayne to goe about the bush to get some of our Authors that may seeme to fauour his foolish slander? And I am sory I cannot come to the sight of this Authour, whom it is apparant the Bachelour doth abuse by iumbling together thinges that haue no coherence together, as the reasons which he makes *Vivaldus* bring for this opinion, that such women are not excommunicate, do shew. The first, because the Romish Church doth neuer publish nor denounce them. The second, because none thereupon doth refuse their company

(y) Deut 23. v. 18.

pag. 136.
(z) In can-
delabro
aureo tit.
de confess.
num. 60.

company, which are idle reasons to proue that intent, seing many are excommunicated by our Church who are not denounced by name, & whose company men are not bound to auoyd. And when I pray you doe these men, that object want of seuerity vnto vs, excommunicate such women, and denounce them by name? Who did euer heare that after excommunication any man refused their company out of feare to incurre their Bishops censure? What practise hath their Church of publick pennance, without which none of these women can be admitted to the Sacraments of our Church? Doe not such women goe from their houses in London which are but too much knowne, to the Church and

(a) Sumus
pares ma-
tri Dei &
æquè san-
ctificut il-
la. Ser. de
Natiuit.
Mariæ.

communion without any other pennance, and preparation besides an act of sole faith, by which made as holy and pure (in (a) *Luthers Doctrine*) as the B. Virgin, they returne sanctified to their wonted haunt, which they sanctify by such workes as are sutable with sole faith? And yet Ministers great Preachers forsooth of pennance, stout maintayners of Church discipline, doughty and deadly enemyes of Whores, if once a yeare they put one in a white sheete, haue for heads which doe not bluth to object want of seuerity against such sinnes in the discipline of the Catholick Church, because all Bishops doe not yearly denounce them excommunicate by name, for not receauing at Easter; which is done (as *Vi-*

(b) Mere-
trices non
sūt dignæ
laqueis le-
gum.

ualdus saith) out of contempt of such shameles, and impudent women, whom the Church iudgeth vnworthy, and too base to lay her censures vpon (b). For though other synnes are more heynous and hurtfull, yet none more base, & contemptible then this, by which contempt it is thought they may more efficaciously be reclaimed, then be her censures.

14. The fourth is *Iacobus de Grassijs* (c) a learned

(c) *Iacobus*
de Grassijs
tom. 1. l.
1. c. 9. art.
8. & 9.

Casult, whom not only he accuseth as a fauourer of the stewes, as falsly and impudently as he did *Nauar*, but also chargeth him, that to make vp the measure of his iniquity, he doth teach, that the law doth so far forth tolerate fornication and stewes, that it takes order to compell the whores to refuse no man, if he offer her her pay. The wordes (saith he) are too bad to be repeated in

English

English (*). Here indeed is a peece of Protestant modesty, that is of shameles impudency, to which perchance all other (*) Quid of their impudent prancks may stoope. For he repeateth tacendo whatsoever may be obscene in that sentence with more im- amplius pure wordes then the Author vseth, and then maketh a crimina- shew to stop, out of modesty forsooth, as though the words ris? Vere. following might not be rehearsed without shame. But his cundiam Virginall modesty shall giue vs leaue to repeat them, that simulas vt the cause of his suddaine stop and bashfulnes may appeare. Lector te These be the wordes which for modesty he would not vt- putet par- cere, qui ter: Ita Decius L. Inuitus. num. 7. &c. that is: So did Decius hold, mentiens or so did he declare the ciuill law; where he chargeth nec animæ Iacobus de Grassijs with the opinion of Decius. But what more tuæ peper- cisti. Hie- saith Grassijs in that place? let vs heare him out, and if the rom. A- Bachelour blush to see his falshood, it will be some signe of pol. 3. in grace, at the least a signe that he is not altogether past shame, Ruffin. c. for he that doth not blush in this case, must haue I thinke 6. a face of brasse. Quam opinionem (saith de Grassijs) vt erroneam, & (d) Couar- nullo facto probabilem impugnât (d) Couarruias. Which opinion ruu. Var. as erroneous, and in no case probable Couarruias impugneth; resolut. with whom he ioyneth other learned Authors reiecting the Grassijs said opinion of Decius, out of whom he bringeth this eu- loco cit. ident demonstration, conuincing Decius his opinion to be false and erroneous; Meretrix non tenetur mortale peccatum cum quolibet committere, ergo nec inuita potest ad coitum compelli. Bad wo- men are not bound to cōmit mortall sinne with any, wher- fore they cannot be compelled against their will to any sin- full act. These were the wordes, and doctrine which the Bachelour out of bashfulnes did omit; such Virgins the Protestant Church breedeth, which blush not to charge, and reuile Authors for teaching that which they leaue re- iected by graue authority, vnder sharpest censure, and con- futed with euident reason. Let the Reader iudg which is the gracelesse child, impudent as his mother, Iacobus de Graf- sjs, or VVilliam Crashaw, and thereby ghesse, if by the chil- dren a coniecture may be made of the mother; which Church, Protestant or Catholick deserue the title of harlot so frequent in his mouth. Where also yow must note that

company, which are idle reasons to proue that intent, seing many are excommunicated by our Church who are not denounced by name, & whose company men are not bound to auoyd. And when I pray you doe these men, that obiect want of seuerity vnto vs, excommunicate such women, and denounce them by name? Who did euer heare that after excommunication any man refused their company out of feare to incurre their Bishops censure? What practise hath their Church of publick pennance, without which none of these women can be admitted to the Sacraments of our Church? Doe not such women goe from their houses in London which are but too much knowne, to the Church and communion without any other pennance, and preparation besides an act of sole faith, by which made as holy and pure (in ^(a) *Luthers Doctrine*) as the B. Virgin, they returne sanctified to their wonted haunt, which they sanctify by such workes as are sutable with sole faith? And yet Ministers great Preachers forsooth of pennance, stout maintayners of Church discipline, doughty and deadly enemyes of Whores, if once a yeare they put one in a white sheete, haue for heads which doe not blush to obiect want of seuerity against such sinnes in the discipline of the Catholick Church, because all Bishops doe not yearly denounce them excommunicate by name, for not receauing at Easter; which is done (as *Vinualdus* saith) out of contempt of such shameles, and impudent women, whom the Church iudgeth vnworthy, and too base to lay her censures vpon ^(b). For though other synnes are more heynous and hurtfull, yet none more base, & contemptible then this, by which contempt it is thought they may more efficaciously be reclaimed, then be her censures.

(a) Sumus
pares ma-
tri Dei &
æquè san-
ctificut il-
la. *Ser. de*
Natiuit .
Mariæ.

(b) Mere-
trices non
sūt dignæ
laqueis le-
gum .

14. The fourth is *Iacobus de Grassijs* ^(c) a learned Casuist, whom not only he accuseth as a fauourer of the stewes, as fallly and impudently as he did *Nauar*, but also chargeth him, that to make vp the measure of his iniquity, he doth teach, that the law doth so far forth tolerate fornication and stewes, that it takes order to compell the whores to refuse no man, if he offer her her pay. The wordes (saith he) are too bad to be repeated in English

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Decius doth not speake of any law made by the Church of Rome, as the Bachelour lyeth, laying that the Romish Church tyeth whores by a law to refuse no man, but according to the ciuill law, by which in Decius his opinion, he that should offer violence to a woman that doth publickly professe that trade, is not punishable by the ciuill law (for no question but in conscience before God he doth sinne most grieuously) though therein (e) Couarruias proueth, that euen by the ciuill law such offenders are to be punished, though not *ordinaria pœna*, which is appointed for rauishers of Virgins, & honest women, yet *pœna extraordinaria*, at the arbitrement of the Iudg, as Bartolus teacheth; and Couarruias (8) addeth, that in some places, namely in Naples, such violence euen vnto publick women is punished as felony with losse of life.

15. Now followeth Cardinall Tolet, to whom, he saith the stewes were much bound, for teaching, that such women are not bound to restore the price of their hyre, how much soeuer it be, after it be once giuen, because that action is not against iustice; whereupon he addeth, that the Church of Rome byndeth men by a law to pay such women their hyre. But neuer expect to find the doctrine of our Authors truly related, or their wordes faithfully cited, and translated by this Bachelour, nor any thing but foolish lyes inferred out of them, how soeuer he protest to the contrary. In this little sentence of Tolet, first these wordes, *quamuis accipiant in excessu*, though they take money in excessse, that is, something aboue their due, he doth falsely translate, *how much soeuer it be*: secondly in these wordes, *si liberè eis donetur* (h), if it be freely giuen them, he leaueth out freely, in which word all the force of that doctrine doth consist, translating it, *if it be once giuen*, they are not bound to restore; which is false, and expressely against Tolet, and the rest of our Casuists, who say, that when that money is not freely, and frankly giuen but extorted by fraud and deceit (i), these women are bound to restore, though it were once or twice giuen. Thirdly he peruerteth Cardinall Tolets reason, which is not, because that sinne is not against iustice, for sometymes when the man or woman is marryed, it is against iustice; but because the woman in that sinfull act,

pag. 138.

(e) l. 2. var.

resolut. c.

14.

Extraordi-
naria pœ-
na omni-
no puni-
end⁹ erit.(g) Vbi su-
bra.Neapoli-
tana con-
stitutio

pœna

mortis pu-

niendos

esse statu-

it.

pag. 138.

pag. 139.

(h) Toletus

in instruct.

Sacerdot. l.

5 c. 10. edit.

Lugdun.

1506.

(i) Cùm

frau-

de extor-

quetur

pecunia.

ibid.

act, to wit, in taking the money which is freely given as a recompence thereof, doth no iniustice to the man that doth freely giue it; *nam volenti non fit iniuria*, as the Philosopher saith, a man cannot be wronged in a thing he is willing vnto. Fourthly, his inference is a false slander, that the Roman Church hath a law to tye men to pay the hyre vnto such women. For neyther doth Tolet speake of any law of the Church of Rome, but declares the law of nature, when gifts are valide, and when they are to be restored againe: nor doth he say, that men are bound in iustice to pay such women, but such women may retayne, or not returne vnto their lewd mates, what was once freely and frankely giuen them; but neyther can they make any such bargaine, nor after the performance thereof exact the hyre as a due without sinne, as our (k) Casuists teach, namely *Nauiar*, whom he doth most traduce as a fauourer of this practise. And *M. Crashaw* eagernes to haue such women bound in iustice to restore, may make vs suspect, that he doth expect some good summes would returne to his hands home againe, were such restitutions made; but he should before hand haue remembered that Orators saying, *Non amo tanti poenitere*. Neyther doe I thinke Protestant Queanes vse to make such repayments, seeing among those of their better sort, restitution of any thing, though not freely giuen, but fraudulently gotten, is a rare byrd. But these men that loue to haue Babel the subiect of their Sermons, must bable something, though it make much more against themselues then any man els.

16. In the last place comes the Pope himselfe in person to be Patron of the stewes: and why thinke you? what doth he in their fauour? All the Bachelour can inuent against him is, that in the *Bulla Coena*, which he makes to meete with all his enemyes at once, he doth not put in Whores. Where the Bachelour doth much complayne, that the Pope excommunicating *Caluinists* and *Lutherans*, and such hereticks, doth not ioine all the Whores in the world with them, perchance because (as he saith, when the Pope doth curse any, God (l) *Virgini* will blesse them (1) more) he doth grieue, that women whom he loueth so dearely should be without this blessing. But

(k) Pec-
cat mere-
trix acci-
piendo
mercedē,
tamquam
debitum
operæ suæ
fornica-
riæ. *Na-
uiar. in
man. c. 17.
n. 40.*

pag. 140.

pag. 60.

(m) Quo-
ties nos
cum ma-
gno dolo-
re vidi-
mus in ip-
sa magna
Hebdo-
mada lar-
uis indu-
tos discur-
rere, & cra-
pula atq;
libidine
in ipsa fa-
cra Paras-
ceue ludi-
bundos dif-
fluere in
omni ge-
nere ob-
scenitatis
atq; lasci-
uiæ. Creca-
nouius de
corruptis
moribus
&c.

(n) Atkin-
so, Rouse,
Smith, &
others.

such follies deserue no answer: neyther do I thinke, that Protestants vse to excommunicate such women in their *Bulla Cœna*: and sure I am, that some of their owne friends do complayne, that in the very weeke before Easter, euen on good Friday after their Lords supper, in some places they are more dissolute, drunken, and vse the company of such women more then at other tymes (m). And yet as though they were great louers of chastity, and mourners for our misery, the Minister doth conclude; *Seeing man (saith he) cannot separate whom the Diuell hath ioyned, let vs leaue the stewes in Rome, and the Pope in his stewes, and mourning for their misery, let vs proceed.*

17. But, M. Bachelour, if you proceed in this sort you will soone proceed Doctour, and put the Diuell in danger to loose his Chayre. And though you haue played the Pursuant in *Rome*, seeking into the synkes of the citty to fynd some things against vs; and euen into priuyes to find some priuy Protestants and members of your Church; yet will I not follow your example to play the Constable in *London*, and search into your dunghills at *Pickthach*, and neere vnto *Bedlam*, and in *Shorditch*, which are places but too well knowne: and you know much more probable it is that I might find many Ministers, & your self among others in one of these haüts, then you the Pope in any stewes in *Rome*. But I will spare you at this tyme, and only wish you to reflect on that which the world knoweth, and some of your side doe much wonder at, to wit, that when any of our Priests can be kept no longer from stewes, they runne incontinently vnto your Churches. And tell me, I pray you, if you know, or informe your self (n) if you know not, whether the first Protestant Church these Conuertites visit so, Rouse, and doe their deuotion in, be not euer commonly a knowne Conuenticle of your women professors? Whether such Penitents be not first admitted vnto the profession of your religion in the lap of that louing Congregatiõ? where they make the first generall confession of their infirmities with litle shame and much sorrow to haue bene so long chaste; where they are absolued from their vow of chastity, and in pen-
nance

nance are bound to wallow in the sharp thornes of carnall
 lust, in which the swynish beginner of your Church by ma-
 riage with *Bore* the Nunne, doth say, that *S. Bennet* being
 tempted might better haue rubbed his skyn then in materi-
 all (o) thornes; where finally stript naked of all goodnes they
 begin to put on the sole-faith-suite of your Ghospell. And
 this manner of receyuing Apostaticall Profelites into the
 body of your Church being so known, yet your Puritani-
 call sanctity can set a face on the matter, as though you lon-
 ged our conuersion from stewes to your chaste conuenticles,
 mourning for our misery vpon the bankes of *Babylon*, who
 feast and banquet and sing *Geneua* psalmes for ioy vpon the
 bankes of the *Thames* in the sunne-shyne of your new light
 with your louing sisters by your side: where we must leaue
 you, and would willingly leaue to speake further of these
 vncleant matters, but being once in the stewes, you will
 not out till your Sermon be ended.

(o) Bene-
 dictus si se
 in fides &
 vrticas cō-
 iugalīs vi-
 tae conie-
 cisset, plus
 profecisset
 cutemq;
 suā lon-
 gē melius
 perfruiſſet.
 in *Al-*
corano. p.
 318. Vide
Sedul. præ-
scrip. adu-
hæres. 20.
 n. 6.

His fifteenth wound or flaunder: *That a man
 may keepe a wife, or a whore, as he pleaseth
 by our practise.*

18. **I**N this fifteenth wound which followeth as an Ap-
 pēdix to that of the Stewes, he chargeth the Church of
 Rome with allowing Concubines, neuer allowed (saith he) in the
 old Testament, and absolutely condēned in the new. He citeth to this
 purpose the words of the Canon law, He that hath not a wife,
 but for a wife a Concubine, let him not for that be repelled from the Com-
 munion, yet so, that he be content with one woman, eyther a wife or Co-
 cubine (q). But the Canon law (that none might be deceaued,
 but such as would wilfully shut their eyes not to see the
 truth, among whome this Bachelour is one) both before &
 after this Canon, doth declare in what sense the word Concu-
 bine is taken in it. By Concubine, in the following Canon, is vnderstood
 the woman that is married without legall instruments, but yet is taken
 with coniugall affection, which maketh her wife, though in law she be
 called Concubine (r); which acception of the word Concubine is intelli-
 gible.

(q) Is qui
 non habet
 vxorē sed
 pro vxore
 Concubi-
 nam, à cō-
 munionē
 non repel-
 latur. De-
 cret. d. 34.
 c. 4.
 (r) Cōcu-
 bina hic
 con- tur

tur quæ cessantibus legalibus instrumentis vnita est, & coniugali affectu asci-
tur: hanc coniugem facit affectus, concubinam verò lex nominat.

Gen. 25.

pag. 143.

conformable to the Ciuill law, and also to holy Scripture, which calleth *Agar*, and *Cecura* both wiues, and Concu- bynes of *Abraham*: wiues, because they were taken by con- iugall affection with obligation to lyue together: Concu- bines, because they were not solemnly marryed; so that their children had no title to their fathers goods; by which you see, that it is a manifest lye that we make such Concu- bines lawfull which were not allowed in the old Testamēt. The sense then of this Canon is, that the man that will not solemnly, and publickly marry, may be admitted to the Sacraments, so that he marry priuately: but such as keep women, and will neither solemnly, nor yet secretly marry, are to be altogether repelled from the holy communion. How impudent is the Bachelour that doth exclaime, *Is not this a holy table of the Romish Sacrament, from which he shall not be for- bidden, that openly keeps a whore in roome of a wife?* And to shew that he sinneth not out of ignorance, but out of set malice a- gainst his owne knowledge: I know (saith he) they haue coyned a distinction, wherby they would couer this wound, and say that a Concu- bine heere is to be taken for a woman whom a man hath, and keepeth with the affection of a Husband, only in outward fashion, and solemnity she is not a wife, nor publickly marryed. Thus he.

The word
Cōcubine
very ordi-
narily in
all sorts of
Authors
doth sig-
nifie a
wife not
solemnly
marryed.

19. Doe you know this, M. Bachelour? Doe not you then speake against your owne knowledge, that we forbid not the Sacrament vnto such as openly keep a whore in roome of a wife? Be all women not rublickly marryed, whores? or rather haue not you the forehead of one of these shameles women, that dare openly confesse, and glory in your shame? but what say you against this distinction? You call it a distinction of our coyning, but that shewes you to be a Bachlour of small reading, this distinction being so common in Authors, both Ciuilian, and Canonists, holy Fathers, and diuine Scriptures, as may be seene in *Iustinian Nouella* 18. cap. 5. *August. de bono coniug* cap. 5. *Gen. 25.* You say the best is naught, though you should graunt all that we say; but you know not

not what to mislike. Perchance you are offended that we graunt not that freedme that your Father *Luther* appro- (s) Si quis ueth, that it the Mistresse will not, the Mayd may: and that habens a man may haue a wife, & concubynne, which that (s) Coun- vxorē cō- cell doth conoemne, though *Luther* say it is no more forbid- cubinam den Christians, then it was the (t) ancient Patriarches. habeat, You say that no cloake will couer the shame of this Canon à commu- which is written in the forehead thereof; to wit, this title: nione re- pellatur. He that hath not a wife n ust haue a Concubynne in her (t) *Luther* roome, which you take to be a commaundement for all in c. 16. Catholicks to keep whores, or else be repelled from the most *Gen. edit: Ienenfi.* holy Sacrament: so litle wit you haue in your head, and so non magis litle shame in your forehead; the sense of that title being abrogatam playne, that he that will not altogether reframe from the quam ce- company of women, must eyther marry publickly or priuat- tera Mo- ly, or els be forbidden the Sacraments. What absurdity is sayca, id est libera, there in this doctrine? nec pro- hibitam.

The sixteenth wound or slander: *That we make*
Mauinony worse then Whoredome, and
Wiues worse then Strumpets.

20. **B**V T our Bachlour not content to haue brought his *a pag. 143.*
Babel to this height, that by our doctrine a whore is *a. 147.*
made equall to a wife, he will prove by our doctrine, that
a wife is made worse then a whore, an adulteresse, and common
strumpet, and that we teach, that some had better lye with a whore
then marry a wife of his owne. But heere I seme to perceau
some signe of grace in *M. Crashaw*, if out of shame he be
loath to tell what kind of good-men, or good-wiues they
are whome we accompt worse then adulterers & strumpets,
hauing indeed great cause to blush so much as to name the.
For say truth, *M. Crashaw*, do not we meane *Martin Luther*,
and *Katherine Bore*, that good-man, and good-wife, that Apo-
stata Fr. er, and runnagate Nunne, and the like, who ha-
uing first by sollemne vow professed chastity, and wedded
themseues vnto Christ, could neither marry, nor haue any
husband

husband of their owne, no more then a woman that is already married can take a husband, her first liuing.

21. This is the doctrine, not of *Albertus Pighius* only, whom the Bachlour doth father it vpon, but of all ancient Fathers, as we will proue, hauing first purged *Pighius* his sentence from his corruptions, who would fayne wrest & wring the same to an obscene sound, & some wicked sense.

pag. 134. He makes *Pighius* moue this question, *Had they that keep not their vow of continency better marry?* and then giueth him this answer, *Nay assuredly.* Which is an assured lye. For neither doth *Pighius* moue that question, nor maketh that answer.

215. An nubere His question is this, (u) *Such as are not only tempted, but also do burne, were it a lesse euill, and a lesse damnable sinne for them to marry? For better (saith he) thou canst not say it were, seeing the Apostle layeth damnation vpon them for making void their first faith or promise.*

Where our Bachelour committeth two faultes; first concealing the doctrine of the Apostle, which condemneth to hell the cradle of *Katheryne Bores Church*; secondly forcing *Pighius* to propose a question, which he doth purposely auoid, as vnworthy of a Christian. To this question then *Pighius* maketh this answer. Consider (saith he) *which is the worse or lewder seruant, he that by negligence or vnwarie vsage of his body, maketh himself so weake, that he saynts in his maisters seruice, or he that proudly shaketh of the yoke? VVhich is the worse scholler, he that learneth, though not all his lesson (which he might haue done had he not slept ouer long, and filled his belly with too much meat) yet a good part thereof; or he that playeth the truant, and leaueth the schole, not learning so much as one word of his lesson?* This is *Pighius* his answer, set downe in his words, which the Bachelour doth suppress, because they giue, as you see, great light to his doctrine.

22. And hauing falsified the question, the answer, and reason thereof, at the last he corrupteth the conclusion also which in *Pighius* is, that to sinne out of infirmity is a lesse sinne, *quàm si iugum in totum excutiamus*, then if we wholly cast of the yoke; which this Minister doth translate, *then to marry*, for this is wholly to cast of Gods yoke; where he puts in, *to marry*, into *Pighius* his sentence (which he neither nameth nor meant) out of desire to marre the

senj

sense of his wordes, as if he had condemned true marriage, as not only a sinne, but also as wholly casting of Gods yoke and law. The like trick he vseth with the last words of Pighius, which are these. *Ve do not approue fornication, but compare a sinne committed out of infirmity with a deliberate, and continuall incest without any shame:* which our Bachelour doth make English thus: *we compare a slip or fall of infirmity with marriage, which in this case we accompt no better then a resolute, or deliberate, or continuall incest, vtterly without all shame.* Which you see is falsly translated without all shame, to make the ignorant Reader belieue we account true marriage to be a continuall incest, whereas Pighius speaketh only of the wicked coniunctions of such men and women, as haue solemnly vowed, and wedded themselves vnto Christ, which matches can no more be marriages, then that should be of a shamelesse woman that would keep with another man as his wife, wedding her selfe to him, as far as she is able, her first husband being yet aliue, as Christ the Spouse of professed Virgins, and Votaries neuer dyeth.

23. This is Pighius his doctrine, which layeth open the vncleannes of the wedding bed of the votifragous Ghos- pell, betwixt Bore and Luther, which therefore the Bachelour calleth one of the sweet flowers of the Popes garland, Pope-holy doctrine, that is beastly, prophane, bold, blasphemous, hatefull, and hoggish, neuer taught by the Church of Rome that I know (saith he) till these latter, and more shameles tymes, that the whore hath got her a brasen face. Thus he. Which storme of shamefull reproaches I doe not meruayle to see bluster out of his mouth, who hath not beene much conuersant with any learned, or ancient Doctors, nor knoweth against whom he speaketh (x). But I doe somewhat wonder that the Church of England would publish in print this ignorant rayling, hauing many learned that know it to be the vniform doctrine of the most ancient Fathers. I will alleadge some one, or two, and refer you vnto Bellarmine (y) if you desire more number. The first shalbe (z) S. Basil, who in his book *de vera Virginitate*, speaketh largely of this matter, prouing that Virgins are wedded vnto an immortall husband, the King of Kings, and

pag. 147.

143. 144.

(x) Quæ-

cūq; igno-

rant blas-

phemant.

(y) l. . de

Monach. c.

25. 26. 27.

(z) Non se

fallat qui à

virginita-

tis curricu-

lo, ad vitia

carnis de-

flexit; non

est enim li-

bera, neq;

mortu⁹ est

vir eius, ve

cui velit

nubat &c.

Basil. de ve-

ra virg.

post mod.

* Virginitatem Domino professa, stupri scelus honesto coniugij nomine obtegere cupiunt. *Basil. ibid.*
 (a) Angelorum societatem relinquere, adulterij crimen incurrere est: quamuis frequenter nuptias voles, ego tamen adulterio tanto peius existimo, quanto melior est mortalibus Angelus. *Ep. 6. ad Theodor. lapsu.*
 (b) *Tom. 2. Concil. can. 21. fol. 656. in edit. Bin.*
 (c) *l. 1. ep. 24.* (d) See *Thom. Rogers of the doctrine of the Church of England.*
 therefore can neuer marry another seeing their spouse neuer dyeth, which if they attempt, they doe not marry, but incur a shamefull, and ignominious state of coniunction, though some (saith he) after their profession of Virginitie drawne away and conquered with the false sweetenes of carnall pleasure, seeke to * cloake their wicked incest with the honourable name of marriage. The second is *S. Chrysostome*, who writing to an Apostata monke full of *Luthers* spirit though lesse impudent then he was. Marriage (saith he) is honorable, but thou mayest not enioy the priuiledg of marriage: though thou call thyne marriage, yet I hold it so much worse then adultery, as a blessed Angel is better then a mortal (a) man. Now would I gladly see that brassen face that dareth say eyther that *S. Chrysostome* doth not hold such marriages as *Luthers* was to be worse then adultery, or that the doctrine of these two Fathers is blasphemous, hatefull, hoggish, and the Church in their dayes a whore with a brassen face. With these Fathers agree the ancient Councells of the Church. The Councell of *Towers* in France aboute a thousand yeares agoe decreeth in this sort: (b) If any Monke marry a wife, let him be excommunicated, and separated from her lewde company, vsing therein (if need be) the help of the secular iudg to part them. Which Councell doth also testifie that to draw any vowed virgin out of her Monastery, was punishable by death, by the Ciuill and Imperiall lawes. What would the fathers of this Coucell haue thought of the marriage of *Luther* and such Progenitors of the Protestant Ghospell? And no lesse peremptory against these marriages are the fathers of *Calcedon*, one of the first foure generall Councels, which *S. Gregory* did honour as the foure Gospels (c), & the Church of England doth professe to receaue (d): *Virgins* (saith this Councell) that haue consecrated themselues vnto God, and likewise Monkes may not contract marriage, which if they be found to attempt, let them be excommunicated. Thus decreeth that Great, Ancient, & Venerable Coucell. Let Protestants giue their Bachelour leaue to brand it with stile of a Church with a brassen face.
 24. But he will needs make the Iesuits the chiefe fauors and Authors of this peece of Popery, that they haue (to vse his

his loathsome phrase) lickt vp the imperfect beape of Pighius his doctrine, and brought it to forme, and perfection. He accuseth specially Cardinall Bellarmine, because he teacheth, that the speech of S. Paul, They that cannot conteyne themselves, let them marry, for it is better to marry then to burne, is not vnderstood, nor can rightly be said of them that haue vowed, for both are naught (saith Bellarmine) to marry, and to burne; yea it is worse of the two to marry, whatsoeuer Protestants say to the contrary. Thus he accuseth Bellarmine: but still you shall be sure to find him tripping, for he leaueth out the words of Bellarmine, wherein he putteth all the force of his doctrine, *præcipue ei qui habet votum solenne*, specially and principally for such as haue a solenne vow of chastity it is not better to marry then to burne, for vnto them that haue a single vow, he saith, it is absolutely better to marry then to burne, though in some respect worse, as shall be declared. Now if the ripenes, and perfection of Popery doth consist in this doctrine, that the sentence of S. Paul, It is better to marry then to burne, is not true in such as haue a solenne vow of chastity, Popery was brought to ripenes 13. hundred yeares at least before Iesuits were heard of, by the diligence, deuotion, and modesty of the most ancient, learned, and pious Doctours of Gods Church. S. Ambrose writing to a Virgin that after her vow had married, seeking to recall her, answereth this obiection that might be made in her behalfe. *Dicit aliquis melius est nubere quam vri* (e). Some will say it were better to marry then to burne. Is not this, M. Bachelour, the defence, and plea that you make for your mother Bore, that she did so burne in the monastery, that fire forced her to fly to be cooled in Luthers bed? Harken what S. Ambrose doth vrge against her. *Hoc dictum* (saith he) *ad non pollicitam pertinet, ad nondum velatam &c* (*). This speech of the Apostle concerneth such as haue not yet vowed, that are not yet veyled: but shee that hath espoused her selfe to Christ, and taken the holy veyle, is already married, and wedded to an immortall husband, if shee seeke to marry as other women doe, she commits adultery, and is made the handmayd of death. Thus S. Ambrose. What more doth Bellarmine say then this ancient Father? What Catholick could more condemne the burning of your Father Luther,

(e) Ambros. ad Virgin. lapsam l. 5.
(*) Ceterum quæ se spondit Christo, & sanctum velamen accepit, iam nupsit, iam immortali iuncta est viro. Si voluerit nubere communi lege con nubij, adulterium mortis perpetratur ancilla mortis efficitur.

* Virginitatem Domino professæ, stupri (celus honesto coniugij nomine obtegere cupiunt. *Basil. ibid.* (a) Angelorum societatem relinquere, adulterij crimen incurrere est: quamuis frequenter nuptias voles, ego tamē adulterio tanto peius existimo, quanto melior est mortalibus Angelus. *Ep. 6. ad Theodor. lapsu.* (b) *Tom. 2. Cōcil. can. 21. fol. 656. in edit. Bin.* (c) *l. 1. ep. 24.* (d) See *Thom. Rogers of the doctrine of the Church of England.*

therefore can neuer marry another seeing their spouse neuer dyeth, which if they attempt, they do not marry, but incur a shamefull, and ignominious state of coniunction, though some (saith he) after their profession of Virginitie drawne away and conquered with the false sweetenes of carnall pleasure, seeke to * cloake their wicked incest with the honourable name of marriage. The second is *S. Chrysostome*, who writing to an Apostata monke full of *Luthers* spirit though lesse impudent then he was. Marriage (saith he) is honorable, but thou mayest not enioy the priuiledg of marriage: though thou call thyne marriage, yet I hould it so much worse then adultery, as a blessed Angel is better then a mortall (a) man. Now would I gladly see that brasen face that dareth say eyther that *S. Chrysostome* doth not hould such marriages as *Luthers* was to be worse then adultery, or that the doctrine of these two Fathers is blasphemous, hatefull, hoggish, and the Church in their dayes a whore with a brasen face. With these Fathers agree the ancient Councells of the Church. The Councell of *Towers* in France aboue a thousand yeares agoe decreeth in this sort: (b) If any Monke marry a wife, let him be excommunicated, and separated from her lewed company, vsing therein (if need be) the help of the secular indg to part them. Which Councell doth also testifie that to draw any vowed virgin out of her Monastery, was punishable by death, by the Ciuill and Imperiall lawes. What would the fathers of this Coucell haue thought of the marriage of *Luther* and such Progenitors of the Protestant Ghospell? And no lesse peremptory against these marriages are the fathers of *Calcedon*, one of the first foure generall Councels, which *S. Gregory* did honour as the foure Gospels (c), & the Church of England doth professe to receaue (d): *Virgins* (saith this Councell) that haue consecrated themselues vnto God, and likewise Monkes may not contract marriage, which if they be found to attempt, let them be excommunicated. Thus decreeth that Great, Ancient, & Venerable Coucell. Let Protestants giue their Bachelour leaue to brand it with stile of a Church with a brasen face.

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(e) Ambros. ad Virgin. lapsam l. 5.

(*) Ceterum quæ se pondit

Christo, & sanctum

velamen accepit, iam

nupsit, iam immortali

iuncta est viro. Si

voluerit nubere communi

lege con-

nubij, adulterium

mortis

perpetrat ancilla

mortis efficitur;

(f) Virgines quæ post consecrationē nupserunt non tam adulteræ sūt quàm incestæ.

Hieron. l. 1. in Iouin. c. 7.

(g) Illis qui se non continent, utique expedit nubere & quod licet expedit: quæ autem vouerint continentiam, nec licet nec expedit. l. 1. de adult. coniug. c. 18.

(h) Minus peccatum est nubere post votū simplex quàm perpetuū cū aliorum scandalo impudicè viuere. l. 2. de Mon. c. 34.

wherewith he set the Christian world on fire? And yet S. Hierome speaketh no lesse clearly, saying (f), that Virgins that haue dedicated themselues to Christ, the Apostle giueth no leaue vnto them to marry, but after consecration, and solemne vow, if they marry they are not so much adulterous, as incestuous Queanes. With whome S. Augustine doth agree: Such as do not containe, it is expedient (saith he) they should marry, and that is expedient which is lawfull; but after the vow of continency, it is neither expedient nor lawfull (g).

25. Concerning such as haue made a single vow of chastity, Bellarmine doth teach, that absolutely speaking, it is a lesse sinne to marry then lead an incontinent, or scandalous life (h); and that therfore S. Hierome did exhort a Virgin, that after such a vow liued scandalously, rather to marry; not that it is no sinne (saith he) to marry after a vow, as Protestants thinke, but because it is a lesse sinne then to lead an incontinent life, and both wisdom and reason teach, of two euills to choose the lesse. Thus Bellarmine, who addeth, that in some sort it is a greater sinne for a Virgin to marry after a single vow, then to commit fornication; because by marriage she doth altogether vnable herselfe to keep her vow, which she doth not by fornication: wherat our Bachelour rageth, saying, that it is plaine, that Popery voweth against marriage, not against adultery or fornication, against wiues, not against whores.: which cauilling doth shew that Ministers are resolved not to vnderstand what they meane neuer to keep. For Bellarmine teacheth, that the vow of continency is broken eyther by fornication, or by marriage, but in different sort. After fornication such as haue vowed and broken their vow, may repent, and keep their vow of chastity the remnant of their life, which after marriage they cannot. For though they repent of the breach of their vow, yet being marryed, they cannot lead a single life, hauing giuen away the power of their body by that contract, in which respect to marry, is more against their promise of fidelity, though absolutely the other be the greater sinne. Which may be shewed by the example of a woman, that hauing betroathed herself to one, marryeth another, absolutely speaking, she sinneth lesse by this marrying then by committing fornication; yet if we regard her promise, the breakes that more by marrying, which

which makes her vnable to keep her promise, though she would : to which fornication doth not altogether vnable her . Who can deny this to be true, that hath vse of reason ? Would our Bachelour cauilt thereat, did not malice against Popery make him a puppy, or rather a pig of *Luthers* sow , or of *Katherine Bore* , who to defend that prophane, and execrable marriage of his ghostly parents , dareth accuse the doctrine of the most ancient Fathers to be hoggish, & hatefull : to make that runnagate Nunne , & impudēt Strumpet of their Ghospell seeme an honest woman, doth charge the Church of God to be a *whore with a brasen face*, licking vp the swinish doctrine of that hatefull Heretike *Iouinian* ⁽ⁱ⁾ wherewith he drew so many Nunnes out of their Cloisters, accusing Catholikes for feeding on the sweet flowers & odoriferous hearbes of the Fathers sentences, as hath bene proued.

(i) *Augu-
stin. baref.
82.*

The seauenteenth and eighteenth slaunders; *That we permit Priests to haue Concubines at a yearly rent , and force such as would liue chaste to pay the rent , because they may haue Concubines if they will.*

26. **N**O where doth this Bachlour shew vs his face more impudently, then in his two next woundes, obiding among the generally receaued doctrines, and practises of our Church, these two . First, *that Priests are allowed to keep Concubines vnder a yearly rent.* Secondly, *that such as will liue chaste, must yet pay a yearly rent, because they may keep whores, and Concubines if they will.* What dares not this fellow say ? Looke into the Canon ^(k) law , and the Councell of Trent , & you shall see how this practise is condemned, and seuer punishments enacted against them that fall into such crymes ^(l) . We know that Bishops are forbidden to tolerate such sinnes vnder paine of being suspended from their office ^(m) . It is a sin to inuite to say Masse, or to affoord necessary ornaments to notorious Concubinary Priests, or to be present at their Masse, vnder paine of mortall sinne ⁽ⁿ⁾ , which if any do, they receiue a

(k) *Decret.
Dist. 81.*

(l) *82.*

(l) *Decret.*

de refor-

mat. c. 14.

sess. 25.

(m) *De-*

cret. dist.

83. c. Si

quis Epif-

copus.

(n) *Nauiar.*

in Man. c.

25. n. 80.

curse instead of blessing. Could the Church of God vse greater diligence to banish and abolish this sinne, then she hath done, whose Councells make most seuerer lawes against them, whose Bishops are bound vnder payne of suspension from their office to punish them according to those lawes: whose children finally are bound vnder payne of eternall damnation to disgrace them? What if a Bishop or two in Germany, who are also temporall Princes, against the Lawes of the Church did permit Concubynes vnto some Priests; must the fault of one or two Bishops be vrged as the doctrine, and generall practise of our Church? What can be more foolish, and full of ignorant malice then this caill? And yet doth he not proue substantially that euer any Catholick Bishop did permit any such practise. For the *centum Grauamina Germanorum*, which he citeth, are insufficient witnesses, being as himselfe confesseth Papists but in part, that is Protestants in very deed, the head whereof was Luther: so that against his promise he doth produce his owne Authors against vs. *Espencaus* whom likewise he bringeth, though disgusted with the court of Rome, he gaue much liberty to his pen; yet he speaketh only vpon the report of these Protestant Germans, not giuing full & absolute assent thereunto, but saying, *would to God the Germans had complayned thereof falsely, and without (o) cause*. Which wordes the Bachelour doth translate, *whereof the German Nation complayned long agoe, and vpon too great cause*, making no difference as you see betweene a doubtfull, and an absolute speech. When will this Bachelour or child of Babel be healed, and leaue this false trick? Did not I say in the beginning too truly, and vpon too great cause, that he citeth no Author whom he doth not corrupt? For he vseth the same fraud in the other testimonies of *Espencaus*, who doubting of the truth of the Germans complaynt, that Priests that would liue chaste were constrained to pay rent, saith thereof: *Si credere dignum est*, if it be a thing that deserues credit, which the Bachelour translates, *it is horrible to belieue, but too true*. Which is quite kym kam, as you see: which treacherous dealing to vse it so perpetually in euery quotation after such oaths of sincerity

(o) Vtinā
& falsō, &
immeritō
extaret
inter Gra-
uamina
Germano-
rum. *Es-
penc. l. 2.
c. 7. de cō-
tinentia.*

*Espenc. loc.
citato.*

Sincerity is horrible to believe, but too true.

27. That some Priests, and Monkes liue dissolute liues, disagreeing from their profession, whercof some of our Authors and Bishops complayne, the complaynt hath beene as ancient as the publick profession of Christianity in the world (p), an vnauoidable euill, whercof Christ saith, Scandalls must needes come (q): neyther ought the examples of some that made shipwracke, daunt others from this gaynefull navigation in the ship of chastity, with the gale of the holy Ghost, Christ being Pilot (r), to vse the wordes of S. Gregory Nissen brother vnto S. Basil. Heluidius the heretike an enemy of Virginitie did obiekt the same, that some Virgins kept tauernes, which S. Hierome doth not deny, neyther did he think it any disgrace. *Ego autem* (saith he) & *plus dico* &c. Nay I say more, that some Virgins liue in adultery, some Priests keep Innes, some Monkes are vnchast: but who doth not see, that neither Virgins ought to keep tauernes, neither Priests Innes, nor Monkes commit adultery? What fault hath Virginitie, if counterfaite Virgins be faulty? Thus S. Hierome: shewing that the fault of some ought not to be imputed vnto all, nor those sinnes disgrace a profession which none but such as swarue from it can commit. The state of chastity is high, to which none can mount that are not full of the fyre of diuine loue, which when it dieth, those that were before *Nazareans*, more white then snow, become incontinently more black then a coale; whose scandalous life, the Diuels instruments vse as a coale to black, stayne, and denigrate the good name of the rest (s), as our Bachelour now doth, which was their custome euen in S. Augustines tyme. If (saith he) a Bishop, or a Priest, or a Monke, or a Nunne fall into some sinne, they (the enemyes of vowed chastity) bestir themselves, they labour euen till they sweate, to make the world believe, that all Bishops, Priests, Monkes, and Nunnes are such, though they

(p) Et nos nouimus tales, sed non perijt fraternitas propter eos qui profitentur quod non sunt.

(q) Matt. 18. v. 7.

(r) A fructuosa nauigatione, nauigio continetia gubernatore Christo spiritus sancti afflatu. Nissen. l. de virgin. c. ult.

(s) Quis non statim intelligat, nectabernariam virginem, nec adulterum Monachum, nec Clericum posse esse cautionem? Numquid

virginitas in culpa est, si simulator virginitatis in crimine est? Hier. adu. Heluid. (t) Seruis Dei detrahunt, & quorum vitam peruertere non possunt, famam decolorare nituntur. August. epist. 136.

(u) Ad *cannot be proued to be such. And yet (marke their partiality) when*
 quid sudāt *a married women is taken in adultery, they neither put away their wiues,*
 isti, quid *nor accuse their mothers (u). Thus S. Augustine.*

28. The Bachelours remedy against this frailty to per-
 mit them that haue vowed chastity to marry, when they
 begin to burne, is iniurious vnto God, to whom they made
 their vow, against the perpetuall practice of the Church,
 against the doctrine of the ancient Phisiciās of mens loules,
 who exhort those that haue vowed chastity in such cases to
 seeke remedy by prayer, and by pennance, by fasting, wea-
 ring haireclothes, lying on the hard ground, and specially
 by meditation of hell fire, of the ioyes of heauen, the life of
 Christ, and of other objects, that may awake in their hearts
 the flame of diuine loue. And if these remedies do not pre-
 uaile, in vayne will they seeke by the company of one wo-
 man to quench that fire *that neuer saith inough*, except a man by
 reason set a *non plus-vltra* vnto it. What miseries, and disor-
 ders haue flowed into Germany together with Luther and his
 sensual doctrine, in which our Bachelour agreeth with him,
 that S. Paul comaundeth all that burne to marry, Protestants
 themselves complaine, to wit, that this Gospell hath be-
 reaued men of honesty, women of modesty, children of sim-
 plicity, *Vt ex illa peruersa Paulina legis interpretatione (saith (x) one)*
 (x) *Siluest. multò grauiora nobis Christianis expectanda sint, quàm Turcis ex sua Po-*
Crecanou. lygamina, quibus tot licet, quot libet vxores ducere. That out of this
 peruerse, and false interpretation of the place of S. Paul, we
 Christians may expect more impure, and beastly practises,
 then are euen among Turkes, who by their Poligamy may
 marry as many wiues as they list. Hence it is (saith he) that
 in former ages so frequent, and so manifold, and abominable venery hath
 bene practised, as now is by both sexes, and all ages *VVe see yong boyes goe*

(y) The same doth openly to Queanes, from which if they be drawne, they stubbornly demand
 the Prote- *wiues* The same is also in yong mayds, when they are lasciuious and wan-
 tant Wi- *ton, being checked, they straight craue husbands, both pretending Lu-*
 gandus re- *thers law, that none can liue chaste (y); that venery is as necessary as*
 port, de bo- *meate and drinke. Thus he. What murders and massacres of*
 nis & ma- *their wiues this fire hath driuen Ministers vnto, seeking to*
 lis Germā. *quench their owne wanton flames in their wiues bloud. the*

same

same Protestant doth largely recount, namely of a Minister
* that poysoned his wife, and being demaunded the cause
that moued him to so bloudy a fact, made freely this an-
swer: *Coniugium in Lutheranis Sacerdotibus non extinguere vagas li-*
bidines: That marriage in Lutheran Ministers is not sufficient
to quench the fire of their wandring lust, and affection to
diuers women.

* *Crecano-*
uius vbi
supra.
At New-
burge in
Germany.

29. VVherfore M. Crashaw, if you seeke not to quench
your fire by such water of pennance, and deuotion, as anci-
ent Fathers prescribe, it is much to be feared the same will
not burne long within your owne dores, nor your wife
without danger keep in so furious a flame, specially if you
be of the fiery temper that Zuinglius, & other your first Ghos-
pellers were of, who say (2) that in S. Paul no other motiue of
marriage is found, but only the burning of carnall lust; which cause
they confesse was so manifest in them, that our burning (say
they) hath made vs infamous before the face of Churches: and by burning
lust we vnderstand carnall desires, and longings, wherewith a man eu-
er set a fire, doth thinke of no other thing, then the pleasing of his libidinous
appetites, spending all his thoughts, and meditations therein, wholly im-
ploying himselfe how to satisfy the raging of his flesh. These are the
very wordes of the first fire-brands of your Ghospel, and
this was the fire and feruour which moued them to preach
against the Pope, which whether it were from hell or hea-
uen, from God or the Diuell, from the motion of the spirit,
or fury of the flesh, let the Reader iudge; and whether mar-
riage may be thought able to quench such raging flames of
Apostaticall Priests, or how neighbours may be secure, who
but a wall doth part, from such fires; or rather let vs leaue
this matter, and iudgment to him, who shall iudge the
world by fire, the light wherof will shew, I make no doubt,
more Catholike Priests that liued continent without any
woman, then Ministers that were content with one:

(2) *Non a-*
liam ma-
trimonij
causam a-
pud Pau-
lū, quā
carnis ad
libidinem
æstum re-
perire li-
cet, quem
feruere in
nobis ne-
gare non
possumus
cū hu-
ius ipsius
opera nos
coram
Ecclesijs
infames
reddide-
rint &c.
Zuinglius
tom. 1. fol.
115. edit.
Tigur. an.
1581.

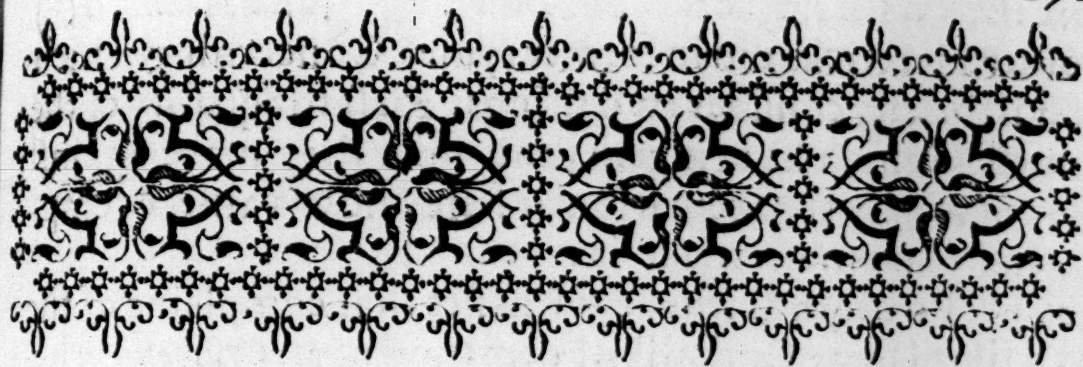
An Answer to the nyineteenth wound.

30. **T**H E nineteenth wound deserueth no Answer, being
only an heape of slaunders without any prooff,
where

M. Cra-
shawes
Dare-say.

where putting his head out of the stewes, loath to leaue them, he saith in a loud voice, that our Liturgy is full of blasphemy, our Legend full of lyes, our Cerimony full of superstition; which Liturgy being lately corrected, yet I dare say (saith he) that for one euill taken out there is another put in, and some stand vnremoued, and that both in pictures, and points of doctrine they are as ill as the former at least. This is all the prooffe he brings, or you may expect of him; to wit, that *he dares say it*, whom you cannot but belieue, being (as by this Sermon appeareth) a man so modest, that no wordes are more rife in his mouth then whores, and harlots, not blushing to spend many houres in pulpit vpon that subiect; so sincere, that no Author is by him cited without some fraudulent trick to wrest their sayings from a true and playne to some false and slanderous sense; so louing towards the Church of *Rome*, that he doth beat and busy his braynes to deuise the most horrible blasphemyes, and barbarous practises hart can imagine to charge vpon her: finally so religious towards God, that out of scruple of conscience to spare the Pope, he doth tell manifest slaunders, that may giue vantage vnto prophane men to deny him. Wherefore this wound being made only vpon the bare word of so graue a witnes, we must leaue it as incurable, not being in our power to stay his tongue from wounding the soules, and consciences of credulous people, that will belieue all *he dare say*, without any prooffe, on whom he loadeth many damnable woundes that must needes cause in them (if they be not healed) eternall death.

THE



THE SEAVENTH CHAPTER.

A N

*Answer to his last wound, concerning the
bad life of Catholicks.*

IN the last wound, he turneth to his
stewes, and their demaynes againe,
therein ending his Sermon, and bid-^{à pag. 156.}
ding his Auditory good night, and gi-^{ad. 166.}
uing vs our last farewell with a charge
of Adultery, Drunkennes, Ambition, Idlenes,
Dissimulation, Deceits, Cosenages, Murders,
Vvhoredomes in all estates, particularly in the Clergy, with Ignorance,
Negligence, Sodomy, Symony, and other corruptions to attayne places
and honours in the Church, bringing Bernardus Marlanensis a Poet,
S. Brigit, S. Vincent Ferrere, and Pope Adrian the sixt com-
playning, that such sinnes and abuses were in the Church,
desiring the same might be reformed; fearing otherwise
that God would lay heavy scourges vpon Christendome.
With this and such like stuffe doth he fill vp ten or eleauen
pages, mingling lyes, slaunders, rayling, and follyes with
some truths. This accusation as it is the vaynest & emptiest (a) Au-
of all other (a) so is it most rise in the mouth of Protestants: ^{gust. de}
therewith they doe deceyue, and delude ignorant people ^{vnit. Eccl.}
more ^{c. 18.}

(b) Quod
propterea
(Donatistæ)
faciunt,

quia firma
& robusta

veritate

subnixa in

uenire nō

possūt do-

cumenta,

quib⁹ cau-

sam suam

tueantur:

& volunt

videri ali-

quid dice-

re, dum

tacere eru-

bescunt,

& loqui

inania nō

erubescūt.

Aug. de

vnit. Eccl.

c. 18.

(c) Aug.

de moribus

Eccles. Ca-

thol. c. 15.

pag. 30.

more then with any other, as Donatists^(b), and Manichees^(c) & other Hereticks did in former tymes. Concerning which we will briefly consider two things. First the quality of the witnesses which he bringeth, and how they make against him. Secondly the accusation it selfe, how vaine, & empty, and of no substance it is.

2. To begin with the witnesses that complaine of the lewd life of some Catholiks, I demaund of M. Crashaw, whether they were Protestants or Catholikes themselves? not Protestants, for then he should produce, contrary to his promise, his owne men against vs. They were Catholikes then, as he doth confesse. Then I demaund againe, whether they had conscience or no? if they were without conscience, then doth he produce faithlesse witnesses, ready to speake vntruth without any scruple; wherefore the Bachelour doth graūt also that these Catholikes, or Papists (as is his phrase) had conscience, and *out of remorse of conscience, and feare of God, did confesse freely, and deplore bitterly the misery that the sinfulness of the Romish Church would bring vpon the world.* Thirdly I demaund, where they came to that conscience, or feare of God? By the preaching of what Ministry? By the Sacraments of what Church? By the doctrine of what faith? Doubtlesse of the Roman faith, Ministry, and Church, wherein they both liued, and dyed obedient children. This being certaine, let M. Crashaw call to mind what he teacheth against the Brownists, that a good conscience cannot be seuered from effectuall calling. And how can that be (saith he) but a true Church, wherein men are ordinarily begotten to God? How can that be but an holy, and lawfull Ministry that brings men to saluation? Thus he. Now let M. Crashaw speake whether it were not a good conscience, the remorse wherof moued these men to detest the sinfulness of many in the Romā Church? Whether that was not true feare of God that did make them so bitterly deplore it? Then againe eyther these men came to conscience without effectuall calling, or were effectually called by the meanes of a false Church: or else the Roman is the true Church, detesting bad life, whose doctrine breedeth in her louing children such an hatred therof. And these Saintes, and holy men, as they are witness.

witnesses against the bad life of Catholiks, which we much more then Protestants abhorre; so likewise their example of not forsaking the Church, notwithstanding the knowne bad life of some, will be a testimony at the day of iudgment against the damnable pride of the Protestant reuolt, out of a pretended horreur against sinne: wherein they are neyther like these holy men of our Church, nor the anciēt Prophets, who (as S. Augustine (d) saith) did keep the commandments of God among the transgressors of his law, living together with them in the same Church, and darting many worthy, and true sayings against their bad life. But though they did detest, abhorre, and reprechend such heynous finnes, yet durst they not, *sibi alterum populum quasi purgatum, & liquatum separatione sacrilega constituere*, make a sacrilegious reuolt, and gather together a new company; as it were purged, and purified from these finnes. So likewise (saith S. Augustine) we may neyther follow the wicked deeds of our Bishops and Prelates, and other Professours, which you do rather obiect then prone, nor yet therupon forsake the holy Church, which (as the Apostle saith) doth increase and fructify in the world: so that these men living and dying members of our Church, the finnes of whose Professors they did reprechend, and yet hauing conscience, grace, feare of God, which cannot be come by but in the true Church as M. Crashaw confesseth, it is cleare, that these witnesses condemn Protestants of impious, and pernicious presumption, as S. (e) Augustine termeth, running from the communion of the true Church, not to be stayned with finnes and abuses, which were, are, and will euer be in any company of men, though most holy, living vpon earth.

3. Among other witnesses of the bad life of Catholicks especially of the Court of Rome, he bringeth Pope Adrian the sixt, with many great praises, that he was one of the honestest harts, that euer had the hindrance to be a Pope, the best that was these many yeares, of whom if it be possible of any, there was expectation of some reformation in the Church; a good man, too good to be Pope, at least too good to be Pope long, that after he had forgot himselfe, and the honour of his Apostolicall seat (which cannot erre nor doe amisse, as he like a foole confessed) forthwith order was taken that he should not trouble the

(d) Lib. 3. cōt. Cresc. Grammat. c. 38. Sanctos & Prophetas Dei inter contemptores legis, Dei mandata seruare licuit atq; in ipsos transgressores multa digna & verba iaculari. (e) Non veniat in cor nostrū impia & pernicioſa presūptio, qua existimamus nos ab his esse separandos, vt peccatis eorum non inquinemur. in Breuic. col. lat. tertij diei. c. 4. circa med. pag. 160. 193.

world, nor disgrace his place any longer, for he soone dyed. Where he would giue his Reader to vnderstand, that the life of this Pope was by Catholicks abridged, because he might seeme to affect the Protestant reformation. Now the praises the Bachelour layeth on this Pope, comming from such an aduersary of Popes, no man may think other motiue did force him thereunto but truth, as indeed this Pope was both pious, wise, and learned, a Doctor, and Reader in Louayne, Maister afterward to Charles the fifth Emperour of famous memory, and Gouvernour of his Kingdomes in Spayne in his absence, from whence he was called to the dignity of the Roman Sea. But for his affection to the Protestant deformation, it is so false, that neuer any Pope did more abhorre, neuer any more seuerely censure it, neuer any more earnestly impugne Luther, nor gaue cause of greater hope, that by his diligence and industry, that schisme & faction might haue beene suppressed, as any will perceyue that shall read *Luthers* (f) letters against this Pope, or the letters of this Pope against him, especially those to the Duke of (g) Saxony, where among other things paynting out Luther in his owne colours, thus he writteth, and let the Bachelour marke the words of this Goodman, for they doe no lesse concerne him then Luther. Seeing it is written (saith this Pope) that raylers, and reuilers shall not possesse the Kingdome of God, and our Lord saith in his Ghospell, He that shall call his brother soole shall be guilty of hell fire, can any man be so blynd, as not to see, that Luther is the Apostle of Antichrist, who not only on the Priests of God, but also on the Prince of Priests, the successour of S. Peter, Christs Vicar on earth loadeth most vile, and infamous names? whom he doth rent and teare in peeces with such strange reproaches, contumelyes, and blasphemyes neuer heard of before, which both a modest tongue will blush to rehearse, and chaste eares tremble to heare? VVho also doth not cease with his impious, and pestilent tongue to call the Apostolicall Sea the Chayre of Pestilence, the Kingdome of Antichrist, and of the Diuell; loading other more horrible and nefandious names which he could inuent on that sea, in which the head of Apostles Peter sate, so many holy Bishops ruled, which the glorious Martyr Cyprian did not doubt to call the Principall Sea, whence Priestly dignity flowed.

(f) Tom.
2. operum
Luther.
edit.
VVitte-
berg. 1562.
fol. 354. &
sequent. ad
359.
(g) Habe-
tur tom. 4.
Concil. fol.
706.

4. This, and much more writeth this Pope. By which you may perceiue first what a lewd fellow, and naughty hart *Luther* was, vnto whom this Good man, and *honest hart* was as opposite as heauen vnto earth, Christ vnto *Belial*, God vnto the Diuell. Secondly how falsely this Bachelour did auouch, that this Pop forgot himselfe, and the honour of his Sea, which cannot erre, nor doe amisse as he like a foole confessed, where, besides the scurrility of his speach, laying that title on so learned, and worthy a Prelate, which vnder payne of hell fire may not be giuen to the meanest Christian: Besides this scotte, I say, marke the fate (shall I say) or folly of this fellow whose luck is such, that when he would seeme wise, and censure others as fooles, he still playeth the foole notoriously himself, as now in saying that Pope *Adrian* did *disgrace his Sea by confessing like a foole, that the same could not erre, nor doe amisse*. For is it a disgrace to a Bishop, or to his Chayre, that he cannot erre, nor doe amisse? How the did the Pope disgrace his Chayre, or play the foole in confessing that his Chayre could not erre. But to leaue the Bachelours folly, who by great chance stumbled on a truth against his will, let vs take his meaning, which was to tell a lye, to wit, that Pope *Adrian* did confesse his Sea could erre, which other Popes and Catholics deny; which to be false is made cleare by the former words of the Pope, in which he doth constantly maintaine the dignity of his Sea against *Luther* as you haue heard.

5. And suppose he had graunted, that some Popes his Predecessors in that Sea had abused their authority, had not liued so well as that great dignity did require, had erred in matters of fact, though in the very truth this Pope doth not say so much, but only that some abuses were in the Court of *Rome*, which are, and euer will be more or lesse in all Courts in the world, which he made promise to doe his best to reforme: yet had the Pope graunted that some of his predecessors had done amisse, did he therefore forget himself, and the dignity of his Sea? What Catholicke doth attribute this dignity to the Roman Sea, that the Bishop thereof may not lead a bad life, and in his deeds swarue from:

(i) Ne dū boni putāt se maiorū permixtione culpā, per humanas & temerarias dissentiones aut paruulos perdant, aut paruuli pereant, vsq; adeo celestis Magister cauendū prāmōnuit, vt etiam de prapositionis malis plebem securam faceret, ne propter illos doctrinæ salutaris Cathedra de se rēderetur, in qua cogūtur etiam mali bonā dicere. ep. 156. ad Donatist. in fine.

from his doctrine? Nay contrarywise we challenge this to be the dignity of his See, and chaire, that though the Bishop thereof be wicked, and of ill life (as he may be) yet he can neuer teach nor define any false doctrine, which is the priuiledge of the true Church, & the Pastour thereof, as S. (i) *Augustine* taught long agoe. To the end (saith he) that none might presume to separate themselves from the vinity of the Church vnder pretence to fly the cōpany of the wicked, our heavenly Maister doth make his people secure, euen of their bad Pastours, least to shun them they should forsake the chaire of sauing doctrine, in which euen the wicked are forced to speake the truth. For the thinges they speake are not their owne, but of God, who in the Chaire of vinity hath placed the doctrine of verity. Thus S. *Augustine*, shewing that the doctrine of truth cannot be heard out of the Sea of *Peter*, which keepeth the whole Church of God in vinity and peace, which we are secure cannot erre, that euen the wicked Popes, and places haue not power to define any errours.

6. Now touching the accusation it selfe, I will briefly, but cleerly shew fūe thinges against Ministers concerning this point; which if they consider well, may suffice to stop their rayling mouthes against the life of Catholikes; to wit, that therein they shew themselves vngratefull, vayne, impudent, malicious, and wilfully blind. First they are vngratefull vnto the bad life of Catholikes, on which *Luther* built his pleasing, and sensuall Ghospell of sole-faith, which he could neuer haue done but vpon the corrupted life of Christians, among whom had the ancient loue of good works & pennance flourished, he had neuer laid three stones one vpon the other in his building. This is not my conceipt, nor my hard opinion of his doctrine, but that great Architect of Churches doth himselfe confesse the same in expresse termes. If (saith he) the face of the ancient Papacy did now stand (k), perchance we should not preuaile

(k) In cap.

4. ad Galat. fol. 399. 400. tom. 5. edit. VVittenberg. ann. 1562. Si staret illa facies veteris Papatus, parū fortē nostra doctrina de fide contra eum efficere-mus, presertim cū iam parū efficiamus.

preuaile much against it by our doctrine of faith. And more clearly in the same place. If Popery had the same sanctity, and austerity of life, which it had in the tyme of the Fathers, Hierome, Ambrose, Augustine, and others, what should we be able now to do against it? Thus Luther. Where you see he doth both confesse that the ancient Fathers most famous for sanctity were Papists, the Church in their dayes Popish, and that had he preached his Ghospell in their dayes, or they liued when he began to preach, their sanctity would haue detested the same, their learning haue crused the brat of liberty in the cradle. Let the Reader iudge what a Ghospell that is, which antiquity would haue resisted, sanctity detested, the Church of God in her best tymes, not so much as haue heard of; which finally could neuer haue preuayled, but in this last age, when dissolution and loue of liberty hath preuayled against the ancient discipline, and sanctity of the Church, so that by this rayling they defile their owne nest, they shake the ground of their Ghospell, styr that stinking puddle, out of which their Progenitours did issue, and shew themselves vnthankfull vnto their Parent, and Mother, which is the rotten, and corrupt life of many Catholikes.

6. The second, to wit their vanity doth appeare by their ayming at a marke quite opposite to the drift of their Ghospell, which is to impugne not the dissolution, but deuotion, not the sinfulness but the sanctity, not the wickednes but the holines of our Church, not our transgressing Gods precepts, but our following Christs Counsells. This to be their quarrell against vs, Luther himselfe their Captaine. Generall doth witnesse. VVe ⁽¹⁾ fight not (saith he) against the open wickednes, and dissolute life of the Papacy, which those that are sound amongst them detest, but against her most beautifull Saints, which thinke they lead an Angelicall life, and that they doe not only keep the commandments of God, but also the Counsells of Christ, and doe workes of supererogation which they are not bound vnto. Thus doth Luther write, shewing that his intention is to lay wast the Sanctity of our Church, giuing her iust cause to complayne, as that woman of Thecua ^(m), Extinguere volum scintillam meam, they seeke to extinguish and put out that little sparke of ancient sanctity,

(1) Non pugnam^r contra Papatum hodie palam impiu & sceleratu, sed contra speciosissimos eius Sanctos, qui putant se Angelicam vitam agere. Luther. in c. 4. ad Galat. tom. 5. fol. 400.

(m) 2. Reg. 14. v. 7.

feruour and charity, that as yet remaineth in me. To which sanctity Luther was such a deadly foe, as he doth professe in the same place, he will not spare any most ancient Father, or Fathers, nor the whole army of them, did they now lyue, as they once did. (n) Fingamus igitur illam religionem & disciplinam veteris Papatus, & obseruari illo rigore quo Eremitae, quo Hieronymus, Augustinus, Gregorius &c. & alij multi obseruauerunt &c.

guilty thereof. (n) Let vs suppose or imagine (saith he) that the piety, and disciplyne of the ancient Papacy did now flourish, and were obserued with the same rigour that the old Hermits, that Hierome, Augustine, Gergory, Bernard, Francis, Dominick did obserue it: yet ought we (saith he) by the example of S. Paul impugne false Apostles, and fight against the Iusticiaries of the Popish Kingdome, and say, though you lead a most chaste life, though you punish and weary your body with frequent pennances, though you walke in religion and humility like Angells, yet you are slaues of the law and sinne, and of the Diuell, and to be cast out of the house as children of Agar.

7. Thus doth this Saracen inueigh against ancient Fathers, the disciplyne and sanctity of the Primitiue Church, whom he doth slander to haue sought saluation by their workes, and not by Christ, shewing the tooth of his Gospell to be not against ryot and ribaldry of dissolute drunkards, but the pennance and piety of greatest Saynts, which being the drift of their sole-faith-religion, M. Crashawes long rayling against our sinfull life, may seeme from the purpose. Yet perchance I may herein be deceaued, and he goeth more cunningly about the matter then we imagine. For as the Falcon that flyeth at the Herne, seemeth often to take a contrary course, yet working into the wynd comes before one is aware ouer the Herns head to giue her the deadly stroke: so M. Crashaw, and other Ministers seeming in their Sermons to take a course against the open dissolution, and wickednes of some in our Church, as though their desire wereto reforme the same, they doe so wynd, and turne the poore people about, that from the hatred of them that are wicked amongst vs, they bring them to detest, and abhorre euen the sanctity, and religious practise of piety in our Church, which the Genius of their Iouiall Gospell cannot endure; and at the ouerthrow whereof it doth, as you haue heard Luther confesse, principally ayme: so that though their endeauiours herein be not so vayne, and impertinent, yet

yet their intention is much more wicked, and impious.

8. But that which makes me wonder is their want of reflexion, and their folly, that seeing nothing is more shamefull then a reproach returning vpon the Author; yet they obiekt such vnto vs, which without extreme blyndnes they cannot but perceyue, that we may easely, and more strongly, and with aduantage retort vpon (o) them. For what more euident to the eye, more notorious to the world, more confessed, and complayned of by themselves, then that their Church is fuller of all horrible, and execrable sinnes then the *Roman* is? Who doth not see that the accusation of Adulteryes, Drunkennes, Ambition, Idlenes, Dissimulation, Deceyts, Cosenages, Murders, Whoredomes in all estates, Ignorance, Negligence, Sodomy, and Symony of the Clergy which the Bachelour obiekteth to the *Roman*, like balls of iron cast against a wall of Diamond, reflect strongly vpon the face of their owne Church, condemning her as a strumpet, void both of shame and iudgment, for accusing others of the sinnes for which she is more norable, and haterull her self, euen by the iudgment of her owne friends and children, whereof they complayne in this sort, namely of the Church of England. *What eye so blynd, that it doth not gush out with teares to behold the misery of our supposed glorious Church, I meane the great ignorance, that superficiall worship of God, the fearesfull blasphemyes, and swearings in houses and streets &c. the dishonour of Superiors, the pride, cruelty, fornications, adulteryes, drunkennes, couetousnes, vsuryes, and other like abominations? O behould, and pity the wofull and lamentable state of our Church in these thinges!*

9. Thus their owne brethren complaine. *Alexander Severus* Emperour when one had set vp an Epigram in praise of *Fescennius Niger*, whome he had put from the Empire, his friends storming therat, he commaunded the same should stand, giuing this reason: If he were so valiant, let men know whom we did conquer; if not, yet let men thinke we were able to conquer such an one. The like we may say of the sinnes of Catholikes which *M. Crashaw* doth exalt, & extoll to the vttermost in this wound, let them stand, that if

(o) Hæc nos multo copiosius, & probabilius obijcere possumus non ea inanitate qua isti, vt in eis causam constituamus; sed vt eis ostendamus, non ideo nos nolle talibus fidere quia non inuenimus talia quæ dicamus, sed ne tempus rebus necessarijs vtile in rebus non necessarijs constitueramus. *Aug. de vnit. Eccl. c. 18.*

(p) In ser.
conuul.

Germ. f. 55.

(q) Maior

pars tot

hominū

qui cupi-

de Euāge-

lionomen

dederunt,

homines

Lucianici

& Epicu-

ræi Papi-

starū ine-

prias lepi-

de irridēt:

sed ipsi in-

digni sunt

qui vnquā

ad Papi-

smum re-

uertātur.

Calu. de

scand. inter

opera eius

Geneu. in

press. ann.

1562. p. 8.

859. 885.

(r) King

vpon Ionas

sect. 32. p.

442.

(s) Per le-

gē cogni-

tio peccati

Rō. 5. v. 10.

(t) The

law was

giuen by

Moyfes,

Grace and

they be true, men may know how valiant in wickednes
 Protestants are, who in few yeares haue surpassed the daily
 increasing wickednes of many ages; if they be false (& much
 indeed is exaggerated beyond modesty and measure) yet see-
 ing it is their owne fault and falshood, they haue no cause to
 complaine, though they should be thought more wicked
 then indeed they are: for that they go beyond vs in bad and
 dissolute life, how wicked soeuer they make vs, themselves
 do confesse. The confession of Luther is knowne that the
 world grew worse by his doctrine (P); and of Calvin com-
 playning of his Ghospellers, that they did scoffe and iest at
 the dotages of Papists, but themselves were vnworthy euer
 to returne to Popery (q) againe.

10. These two may suffice for Germany and France, Lu-
 ther being the Patriarch of the one, Calvin of the other, who
 cannot be thought to haue spoken, cyther out of want of
 affection, or knowledge of them whom they begot & loued
 as their children. For England, let the testimonie of a famous
 man in their Church suffice, D. King now exalted to high
 honour, who in a Sermon vpon Ionas, speaking of the Pro-
 testant reformation, shewing how men were made worse
 therby, complayneth in this manner: Such (2) strangers as we
 (sayth he) to the worke and fruits of repentance, that scarcely we vn-
 derstand what repentance meaneth. And so farre it is of, that we are
 become true Israelites with Nathaniel, or but almost Christians with
 Agrippa, that we are rather proued fully Atheists. And that which
 Tully reporteth amongst his wonders in nature, that in one Countrey
 drought causeth dirt, and rayne stirreth vp dust, may be truly applyed vn-
 to vs, that abundance of grace hath brought forth in vs abundance of
 sinne: and as some tooke occasion by the law to waxe more sinfull: so
 iniquity had neuer bene so rise amongst vs, but through the risenes of the
 Ghospell. Thus he. Behould a myracle to confirme the new
 Ghospell, which being so manifest, and apparent, he may
 verily be thought a myracle, or monster, that shall desire a-
 ny other to proue the grace and goodnes therof. That the
 law of Moyfes made some more sinfull, no wonder, seeing the
 same gaue knowledge of sinne (3), not grace to ouercome it,
 which was neuer had but through Christ (4) Iesus. But that
 truth

the grace of Christ, and of the Gospell should cause risenes truth by of sin, and the raine of the holy Ghost from heaven should Christ le- rayse vp the dust of worldly desires, & hide God from mens sight, making them more addicted vnto temporall things, ^{lus. 10. 1.} is such a wonder, that I dare say the like was neuer heard of ^{v. 17.} before *Luthers* tyme, nor shall be seene againe till the worlds end. So that to conclude, their Professours being, as them- selues confesse, worse and more wicked then ours, they cā- not wound vs, but through their owne sides, and the Ba- bels they reare vp against vs, come in the end to fall on their owne heads; such is their folly in their inuectiues against vs. Nay these sinnes fall more heauily vpon them, and leaue them more deeply buried in shame, who after such clamors, and outcries against Catholikes for dissolute life, promising to reforme all within few yeares, fell into the depth of more horrible, and abominable sinnes, then the Church of Rome, declining from her first seruour of piety and charity, did ar- riue vnto in many ages, as themselves are forced to confesse. If it be the quality of a bad weed (as our Prouerb is) to grow apace, how wicked a weed may their Church be thought, that in few yeares is mounted higher in all manner of wic- kednes, & sinfull life then the Roman in so many ages, whose sinnes our Bachelour saith, *now come to reach to the clouds?*

II. Fourthly, they shew their malice, so eager to say something, that making the bad life of our men seeme worse then it is, they vrge that, as an incurable wound of our Church, which is an vnauoydable misery of this life, to haue many wicked ioyned with the iust, many sinners with Saints, euen the worst with the best. From which misery the Church of Christ can neuer be free nor healed, till she be- come glorious without spot or wrinkle in heauen ^(u) *Ephes.* Now she is a ^{5. v. 27.} great house which conteyneth vessels of reproach, togeather with vessels of ^(x) *2. Tim.* honour ^{2. v. 20.}: a net which draweth good & bad fish, through the waues ^(y) *Matt.* of this life to the shore ^{13. v. 47.}; a floore that now is threshed, hauing ^(z) *Matt.* chaffe mingled with corne ^{3. v. 12.}; a field where the Diuell soweth his darnell ^(a) *Matt.* amidst Christs wheat ^{13. v. 25.} which must grow togeather till haruest, when a diuision shall be made no lesse ioyfull for the one, then wofull for the other; when chaffe by heapes, darnell by bu-
dells

dells shalbe cast into vnquencheable fire, the choyce corne & wheat of the elect layd vp in the granary of eternall glory. This is the blessed state, the Church of God doth expect: the meane tyme the office of good men is with great patience to suffer, whom neither their charity can conuert, nor their authority punish, seeking to keep themselves vnspotted, not by running vnto another Church, nor by knowing the sinnes of others, but by not consenting vnto what they know, nor iudging rashly of what they know not (b), expecting the glorious comming of the great God (c), when secrets shalbe seene (d), and men rewarded according to their workes (e). Vos interea quid seuitis? (to speake vnto Protestants in the wordes of S. Augustine against hereticks of his tyme) quid excacamini in studio partium? quid tanti erroris longa defensione implicamini (f) &c? In this interim of mortall life, why doe you rage? why doe you blind your selfe with partiall affection vnto your owne side? why doe you loose your selues in so long and vayne defence of your vast errours? seeke corne in the field, grayne in the floore, which will easely appeare, and shew it self to such as seeke it. (*) VVhy doe you cast your curious eye vpon chaffe only? VVhy doe you detayne ignorant people from the entrance into this fruitfull garden, by shewing thornes and bryers that grow in the hedge? There is a passage which leadeth men into this orchard, though not so obuius vnto all, which eyther you doe not belieue, or els will not find. Thus S. Augustine.

12. And thence appeareth the fifth thing I intended to proue, that Ministers in this point are willfully blynd, who cast their eyes euery way to seeke cauils against vs, not enduring to see the great, and heroycall sanctity of many in our Church. And first concerning our Ancestors 400. yeares agoe, whose sinnes this modest Minister rippeth vp to lay them vpon vs, they haue left so many famous monumets of zeale and piety, that Protestants are no wayes comparable with them, whose religious liberality erected Churches, and endowed them with rents, and reuenues for Catholick Priests, which married Ministers, with their

(b) Non malefacta hominū cognoscēdo, sed cognitis non cōfētiēdo; de incognitis verō nō temerē iudicādo in nocētiā custodim⁹. August. de vnit. Eccl. l. 2. (c) Tit. 2. v. 23. (d) 1. Cor. 5. v. 5. (e) Matt. 16. v. 27. (f) l. 1. de moribus Eccl. Ca. 35. (*) Quid nimis in purgamēta intēditis oculos? Quid ab optimi horti vbertate imperitos sepium asperitate terretis? Est certus aditus, quamuis paucioribus notus qua possit intrari, quem vos aut esse non creditis, aut inuenire non vultis.

their wiues and children now enioy, who otherwise might goe a begging, how much soeuer they brag of their nursing Kings, and Queenes (g): which superiority about them in works of piety, one of the doth confesse with shame inough, (g) M. Cras-
 saying: If we looke (h) into the ages past, we shall find more godlines, ^{sb. 10 in his} devotion, zeale (though blynd) more loue one towards another, more ^{Virgin.} fidelity, and faithfulness eueryway in them, then is now found in vs. And ^{Sermon.} yet further: Is (i) it not a shame vnto vs, that our forefathers liuing ^{(h) M.} in the tymes of superstition &c. should notwithstanding so far passe vs in his ^{Stubbs in} good workes, that we may not once be compared with them in any small ^{10 good} measure? Thus he. Shewing the blyndnes of our Bachelour, ^{workes} and such Mates as rayle at the liues of our (k) Ancestors, ^{printed.} with whom their Church is no wayes comparable; which ^{1595. p. 43.} howsoeuer she brag of her sun-shine, is more dark and ob- ^{(i) pag. 72.} scure the Egypt it self, if we respect the light of good workes, which ^{(k) See lik-} Christ did commaund (l) to shyne in his Church. And that ^{wife the} testimony now also there is an entrance into our Church to find out ^{of the Cen-} many good, and holy men, our Aduersary Syr Edwyn Sandes ^{turiators} can witnes vpon his owne knowledg, who writeth in this ^{cent. 7. c. 7.} sort: Let Protestants looke with the eye of charity vpon the Popery, as well ^{col. 181.} as of seuerity, and they shall find some excellent orders of gouernment, ^{(l) Matt.} some singular helps for increase of godliness and deuotion, for the conque- ^{5. v. 14.} ring of sinne, for the profiting in vertue (m). And of our Catho- ^{(m) In his} licke Clergy he saith. In their Sermons much matter both of faith ^{relation of} and piety is eloquently deliuered by men surely of wonderfull zeale, and ^{the religiō} spirit (n). All Countreyes are full of the Iesuits bookes of prayer and piety ^{used in the} to their language, and wonderfull is the reputation which thence redounds ^{West} to their Order (o). Thus doth this Protestant write of our ^{of the} Church vpon certayne experience after long trauailes: ^{world.} whereas M. Crashaw, who neuer moued foote out of England, ^{sect. 48.} by the intelligence he gets from his Gossips at Pemblico doth ^{(n) sect. 6.} pronounce this iudgment and censure, that our Church is deli- ^{(o) sect. 7.} uered vnto a generall, and vniuersall pollution in all estates, and many other big wordes to the same purpose.

12. But when he commeth to touch either the sinnes, or sanctity of his owne Church, you may wonder how he doth mince his wordes about the one, and open his mouth wyde in the other. Touching the sinnes in his Church he doth

doth confesse some are incurable, which he tearmeth *little petty Babells, or daughters and sprigs of Babylon*. Examples of great Sanctity he hath none, but had he any to dilate vpon, how his tongue would swell in their praise you may see by this, that commending two Churches in London, *S. Antlings*, and *S. Mary Queryes*, famously knowne to be the hauntes of Puritans and Brownists, he saith: *In a Church in London (meaning one of the two) euery day in the weeke prayers and a Sermon at six a clocke in the morning, a blessed and rare example, scarce matchable in the world*. Thus doth he rarify his one Church in the world, which howsoeuer cōpared with other Protestant Churches may seeme a great Lady of *Israël*: yet paralleled with the piety, deuotion, and continuall prayers practised throughout the Catholike world in many Churches, the most fauourable eye can iudge her no more then a *little petty Babel*. For to omit so many thousand of Catholicke Churches in the world, where the name of God is daily called vpon publicly before six in the morning, what can the Bachelour say to so many hundred Monasteries, & so many thousands liuing in them, that rise euery day in the yeare at midnight to sing Psalmes, and praises vnto God, to read the diuine Scripture, and commonly heare an Homily, or Sermon of some ancient Father therupon. And not only men but also women (true Daughters of *Israël*. indeed) many of Noble families, which might haue had great fortunes in the world forsaking the greene woods of fading pleasure, haue voluntarily shut themselues vp in the cage of a religious Cloyster to be as it were Nightingals to sing day and night prayes vnto God, not sayling in this deuotion euen in the hart of winter, when his best and holycst Ministers, and euen relapsed Fryers who whilest they were with vs kept this custome, snore, and sleep soundly in their soft bed, with some petty, or pretty daughter of *Babylon* by their side.

14. I know Ministers when they heare but the name of *Monastery*, knowing that in so bright a glasse of godlines, their wicked, or at least worldly, and ordinary manner of life would seeme more vgly, haue euer at their tongues end a tale to staine, and defile the same, eyther foolish, or fabulous

lous, or false, or perchance true; yet the fault of some few, can no more in iustice, and equity disgrace the Religious of that family, then the treasō of *Iudas* the sanctity of the other Apostles. And would Protestants with an vnpartiall eye with the eye aswell of charity, as of seuerity, looke on such Religious Orders, on the close and retyred life of *Carthusians*, the rigour and pennance of *Capuchins*, the Obedience and charity of *Iesuits*, ready to goe to the most sauage people to conuert them, wherein so many hundred of them do fruitfully labour, and on other holy and pious practises which diuers Religious Companyes do professe, considering these things vnpartially, they would not deny the face of Christs Church, which (q) *S. Augustine* described in his tyme, is now among vs, and that we may truly say vnto Ministers what that Father said vnto the *Manichees*: with whose words I will heale vp this wound, & scale vp my answer to *M. Crashaw* woulds. Look on these men, oppose your selfe vnto them, name them with disgrace if you can without vntruth, compare your fasting with their fasting, your chastity with their chastity, your attyre with their attyre, your dyet with their dyet, your modesty with their modesty, your charity with their charity, and that which doth most import, your Orders with theirs, you will soone see what a mayne difference there is betwixt vanity, and sincerity, walking the right way, and wandring betwixt truth and hypocrisy, solide strength, and proud swelling, betwixt blessednes and misery, superstition and religion, (r) the Syrene songs of deceitfull heresie, and the secure bauen of Christian piety.

(q) *Quis nescit summa continentia hominum Christianorum multitudinem per totum orbem in dies magis diffundi? Multi usque adeo Dei amore flagrant, ut eos in summa continentia, atque mundi huius incredibili contemptu etiam solitudo deleat.*

illos miretur & prædicet, qui contemptis atque desertis mundi huius illecebris, in communem vitam, castissimam, sanctissimamque congregati, simul ætatem agunt, viuentes in orationibus, lectionibus, disputationibus? Hæc est etiam vita feminarum Deo sollicitè castèque seruientium, quæ habitaculis segregatæ ac remotæ à viris quàm longissimè decet, pia tantum illis charitate iunguntur, & imitatione virtutis. lib. 1. de mor. Eccles. Cathol. c. 31. (r) De mor. Eccles. cap. 34.

Q q

T H E

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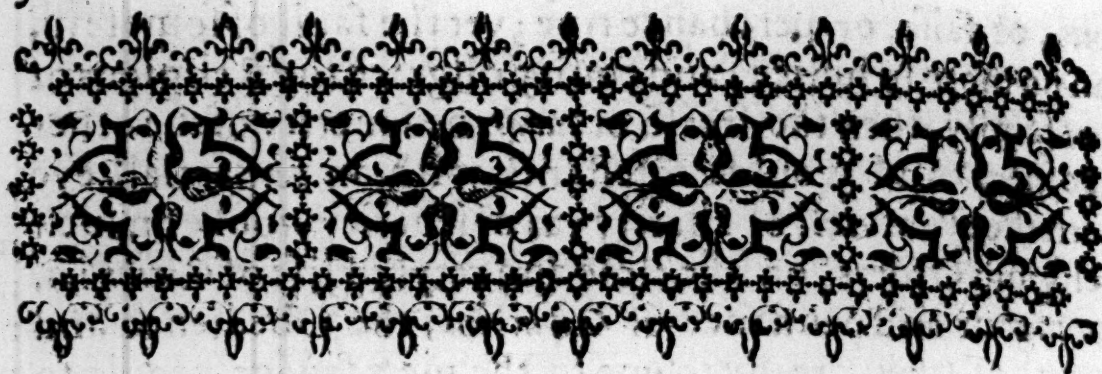
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T H E



THE EIGHT CHAPTER.

Conteyning a Conclusion of this
Treatise.

S H E W V I N G

*The impiety of the Protestant revolt from the Church of
Rome, by the same foure arguments wherewith
M. Crashaw vrgeth the Brownists for
their Schismaticall separation from
the Church of England.*



WE haue scene how M. Crashaw hath builded the two first quarters of his Babel, the first of the charity and salues of his Church, the second of the obstinacy and wounds of the Roman, and haue layd open the ridiculous vanity of his brags about the one, and the intollerable falsity of his slaunders touching the other. Other two points of his Sermon or quarters of his Babel remayne, to wit, the obligation of Christedome to forsake the Church of Rome, and his Prophecy that the Church of Rome shall forthwith be destroyed, and be
teare-

fearfully confounded by the mouth of God, when their separation is ended in Gods good tyme: about which I will add a word or two for Conclusion of this Treatise, wherein I will not be long, neither shall I need, the Bachelour is so short, laying thereof litle or nothing at all.

(g) Fox
Act. &
Monumēt.

pag. 400.

(h) Hospi-
an. p. 2.

histor. sa-
cram.

fol. 5.

(k) de

Missi an-

gulari.

tom. 7. o-

perum

VVitten-

berg. fol.

443.

(l) Lu-

therus à

Diabolo

edoctus,

quòd Mis-

sa priuata

res mala

sit, eius ra-

tionibus

conuictus

eam abo-

leuit. Hof-

pin. p. 2.

Histor. fol.

131.

(m) Fabrū

sufflantem

in igne

prunas, &

proferentē

vas in op^o

suum. Isa.

34. v. 16.

(p) pag. 28

2. First if the reuolt, and forsaking which beganne in Luther by the kindling of that fire that must burne the whore of Babylon, two thinges seeme vnto me very wonderfull and strang therein. The first is, that Luther who was rayled by (g) God, as these men say, to blow against Antichrist, neuer thought thereof till passion and pride against Dominican Fryers made him to puffe and blow, to see them preferred before his Order, & by this accident and chaunce not dreaming of any thing els, he fell to blow, and belch out the fire of his passions against our doctrine of Pardons. Shall the blast of enuy, pride, passion, and hatred be accounted the breath of Christ? Had Christ no other instrument to inspire, then an vnruely and passionate (h) Fryer?

3. Another thing is yet more wonderfull, and no lesse euident, confessed euen by Luther himselfe (k), to wit that the Diuell in person came from hell, ioyning his mouth with Luthers to blow both together against the Pope: nay the Diuell was the first that did breath & inspire into Luther the doctrine of Christ, if the doctrine which Luther preached against the holy Sacrifice of the Masse were Christs (l). Had Christ no Angell in heaen that might be spared for that office, that the Black-Smith of hell, so the Scripture tearmeth the Diuell (m), was to be called out of his shop to blow the coales of faith in Luthers breast; to set the whore of Babylon a fire? They may belieue it, that can think all antiquity erred; that Christianity fayled; that no true Church of Christ was scene vpon earth for many ages; that haue no other Iudge to decide their doubts, or to expound Scripture, but the Diuel or their priuate spirit, which is all one; to whom M. Crashaw is driuen by the Brawnists to appeale in this Sermon, saying: The Diuell himself cannot find one deadly wound in our Church, blessed be the Lord that hath thus healed vs (p). Is not the Diuell, thinke you, a fit iudge to take vp the

matter betwixt them, and the Brownists, which of them two is the sound Church? Though I might aske *M. Crashaw*, whē he spake with the Diuell last, that he can say so certainly, that the Diuell now can find no fault with his Church? If he saw him not lately, his Church may perchance be deadly wounded since. But how shall we, with whome the Diuell doth not conferre, know so much of his good opiniō of their Chhrrch, who haue no such curiosity to know the secret, that we meane to go to hell to aske him? And though the Diuell should say it againe, & againe, that their Church is healed, should we therfore belieue it? No truly; that were as great madness, as was *Luther* to belieue vpon the Diuels wordes, and arguments the Catholike Church was wounded.

4. This is the goodly beginning of that forsaking, or Apostacy which this Man calleth Christendome, and thinketh the same shall daily increase till the Church of *Rome* be ouerthrowne, which we see doth rather daily decrease, and the venome & malice of their breath to be now well spent, and the ayre so purified by the writing of Catholikes, that the venemous serpēts that hitherto haue infected the world, do themselves feare that shortly they must be forced to creep into their caues, and become priuy Protestants againe, not hauing any hope but in temporall power of some States, which being sand (for what else are humane things?) their building cannot be sure, nor continue long, but must expect the same issue that other Apostaticall reuolters, & heretikes haue had, who did infect greater Countreys, then these haue done, and had more mighty Princes, and Kinges on their side, howsoeuer the Bachelour brag of the nursing Kinges, Queenes & Princes, that licke the dust of his new *Israēl* or Churches feet, very vainly as all men know, seeing their Church falleth downe at the feet of Kinges making them their Heads, ready to lick vp the dust of their feet, & do rather with the rents, and reuenewes anciently giuen to the Church, nurse Kings and Queenes, or at least many of their followers.

5. But further to shew the impiety of this reuolt, and
to

The Ariās.

Virgin.
Ser. pag.
39.

to leaue nothing in this Sermon vntouched, I will briefly examine what he saith against *Brownists*, who vse, as he saith, against the Church of England the wordes of his text: *VVe would haue cured Babel, but she would not be healed, let vs forsake her.* This tall Champion will wrest this text out of their hands, and turne, he saith, the dint of their weapon against themselves, that is, against their errors, and this their bitter and Schismaticall separation, which he doth with such dexterity like a man flourishing blind-fold, that he layeth neuer a blow on the *Brownists*, which is not a deadly stab into the hart of his owne Church, and yet is he and she so senselesse, that neyther doth he perceauē the sense of his wordes, nor the feele the smart of his wounds. His turning the dynt of the text against the, consisteth in foure questions, which if they can answer, he M. Craswill (he saith) become one of them, which perchance he spake shawes 4. from his hart, who may be one of them already, though questions his body be Protestant. The foure questions are: *VVherin the Church of England is deadly wounded? In what Church were they, the Brownists healed? How they haue sufficiently endeauoured the healing of the English Church? Finally, whither will they goe if they forsake her?* pag. 20. 27. 28. 29. 30. 31. Let vs examine Luther vpon these questions, in M. Crashawes 32. 33. owne wordes, and you shall see how he turneth the dynt of this text against his owne Church in *Luthers* loynes.

6. And first let vs aske *Luther*, and the rest of the reuolting Companies with him, how they had sufficiently endeauoured our healing before their running from vs. M. Crashaw saith of the *Brownists*, It's certayne, none of them can haue of them can haue an assured testimony to his conscience, that he hath done all he can possibly for the healing of the English Church, till which time they may not forsake her, complayning of them, that instead of healing them, contrariwise (saith he) they forsake vs and run into corners, and rayle on vs, and call vs *Babylon*, and *Antichristian*, & the *Synagogue of the wicked*; and that, we are no Church, & that Christ is not amongst vs. Are these the plaisters with which you would heale vs? Thus he. Verily, if M. Crashaw and his Church had grace to apply these plaisters to themselves, they would be salues of great force to cure the wound of their damnable reuolt. For may they not therein, as in a glasse, behould their owne

pecuifh proceeding with the Church of Rome? After their big brags of curing woundes, being called by the Councell of our Surgeons or Bifhops, to fee what falues and plaifters they brought, did they appeare? Did they come to fhew vs our woundes? Nay did they not forlake vs, runne into corners, rayle on vs, and call vs *Babylon*, Antichriftian, and that we are no Church, and that Chrift is not amongst vs? Doe they ftorme that *Brownifts* vfe them, as they vfed vs, and lay the fame text of Scripture, and plaifter of reproaches to their true fores, which they applyed to our fupposed woundes? Doe not they fee that they complayne without caufe, feeing as *Tertullian* faith, *Idem licuit Valentinianis, quod & Valentino* (P), *Marcionitis quod & Marciano de arbitrio fuo fidem innouant &c.* The hereticall difciples of *Valentinus*, and *Marcion* had as good reason and might aswell leaue their Maifters and begin a new fe& of their owne head, as their Maifters did forlake the Church of Rome, and the reft of Chriftendome? Why then may not *Brownifts* runne into corners, rayle at their pleafure, build *Babylons*, and *Israells*, coyne Chrifts and Antichrifts, make Churches and no Churches in the fand of their owne fancyes, as Protestants gaue them example?

(p) lib. de
praefcrip.
c. 42.

7. And why may not *Brownifts* haue as an affured testimony of a good confcience, that they haue fufficiently endeaoured the healing of the Englifh Church, as Protestants haue that they haue laboured fully the curing and conuerting of the Roman? Of what can *M. Crashaw* crake that the *Brownifts* may not brag of the like, or better? That his men haue written many learned bookes, fpecially thefe later yeares; that, if he may giue his iudgment, the skirts of the *Romifh whore* were neuer more clearely difcouered: but haue not *Brownifts* alfo written many bookes? Doe not they plentifully alleadg Scripture? And if they might fpeake freely their iudgment at the Crolle as this Wife man doth, would they not fay, they haue clearely difcouered the skirts of the Englifh *Babylon*, or Whore? Will our Bachelour boast of his Churches deuotion and prayer for the conuerfion of Rome? But can he accufe *Brownifts* as flack in this ponit, as not wifhing hartily,

The
Brownifts
bookes.

or

or not praying earnestly for the conversion of England? The Church of S. Austins in London praying every morning at Their fix a clock, bys example scarce matchable in the world, are prayers. they not all, or most of them Brownists, and their friends, & fauourits that fill the Church, & pray so loud that they be heard to Rome, and shame the Pope, and Cardinals for their negligence Their in this duty? Can M. Crashaw except against the Brownists ex- examples. ample of professing their owne religion in Englands sight? How many of that sort liue openly, and are knowne generally in the Realme, particularly in London? whereas Protestants if any be in Italy or in Rome, they are priuy, so close, that no eye can see them, and so sweet that none haue list to smell them out.

8. M. Crashawes fourth salue of making lawes, executing in iustice, and suspending in mercy, Brownists yet haue not vsed towards him and his fellowes, because they haue not the sword of temporall authority in their handes, which if they get (and to get it they haue done, and still vse their best endeauours, wherein M. Crashaw cannot iustly accuse them of slacknes) they will make Protestants vnderstand, that they can plaister them with their owne salues, both execute in iustice, and suspend in mercy, as well as they, making Ministers (q) M. Fulke sayth: weare sheetes instead of Surplisses, and their Bishops looke Some through ropes, as they do now through Rochets. So that I Protestants haue writen, that the Pope hath blinded the world, see not which of M. Crashawes salues and plaisters applyed to vs, Brownists haue not with their best skill vsed vnto them that were in their power to vse, and therefore haue as good testimony to their conscience for their discharge, as Protestants can haue: nay, far better, and more assured; the reason therof is world, some say apparent, and a consideration of great moment.

9. For the English Church being yet but new, er- 500. some rours, and wounds in her, as she is distinct from the Roman, 1000. some are new and greene, and therefore neyther deep, nor needing 1100. years any extraordinary salues. The wounds of the Roman, if she In his be wounded, must needs be old (q), and therefore dangerous, Treatise a- and hard to be cured: to vndertake the healing of which gainst Sta- with only ordinary and vsuall salues, as are writing books, plet. and Martial. praying for them, giuing example, and the like, which e- pag. 23.

very religion doth vse in their kind, is the attempt of ignorant, and vnskilfull Surgeons, or rather fond endcauours of wayne glorious fooles, making *boasts of their little loue*. In truth to men of Iudgment, that do seriously consider of the matter, the vanity of the new Ghospellers must needs seeme admirable, who confessing the wounds of the *Roman Church* to be so old, hauing rankled in her body a thousand yeares together at least, and so deep, that the same errours were vniuersally spread, yet they come to cure vs with triuiall toyces, and trifles. If they write three or foure bookes very learned in their owne iudgment; if in one Church in the world some few of them meet at six a clocke in the morning to pray; if some Ministers walke modestly, & demurely in the streets, which very few of them, and very seldome they vse, they think their prayers are heard ouer the world, that the Pope and Cardinalls doe wonder at them, and as though all men must needs be straight conuerted that read their books, or do but see their outsidcs, they are amazed that all Christendome hath not yet forsaken the faith of their Ancestours, which because they haue not done, these good Surgeons must needs pronounce them incurable: so full of folly and vanity they are, and so fondly conceipted of their great skill, and excellent salues.

(r) *Luther. tom. 3. len. Germ. fol. 10. 455. & a- pud Sleidā. l. 3. ann. 1525. & in loc. com- mū. classe 4. pag. 38. Deus nū- quam ali- quē misit, nisi vel per homi- nem voca- tum vel*

10. But are these toyces sufficient meanes to heale old sores? Doth God vse to apply no better plaisters, when he will haue men forsake the faith of their Ancestors? The practice of all ages past sheweth the contrary: nay *Luther* doth himselfe confesse other stronger & extraordinary salues are required. *Vbicumq; Deus ordinariā viam mutare vult, ibi semper miracula (r) facit*. When God intendeth to change the ordinary course of things in his Church, he doth euer worke myracles. And in another place he biddeth vs examine Surgeons or Preachers when they come to practice their Phisick, *Vnde (s) venis &c.* Whence comcest thou? Who sent thee? Shew thy

per signa declaratum. (s) *Vbi sigilla quod ab hominibus sis missus? vbi miracula quæ te à Deo missum esse testantur? tom. 5. len. Germ. fol. 491.*

thy Patents if thou be sent from men: shew Myracles if thou be sent from God. These are the salues which must heale old wounds, without which we must not change the old, and ordinary way to heauen. Now who doth not know, but that *Luther* did change the ordinary course of things, and in the same change doth his Posterity continue? Who sent him with authority, and commission to make this change? to preach this doctrine? to giue this strange Phisicke? If God doth neuer change the ordinary course without myracles, doubtlesse he will worke some myracles for the Protestant change, if the same be from him, and not from the Diuell? But haue Protestants done this? Haue they myracles to heale vs? Haue they proued by this meanes the goodnes of their doctrine and phisick, without which we may not admit it? What dead men haue they rayfed? What lame man haue they cured? To what blind man haue they giuen sight? If since the vnfortunate triall of their Phisicke made by *Caluin* vpon wretched *Bruley* they neuer durst proue the same by doing myracles vpon men, let them shew the vertue therof by working wonders vpon a dead dog, or blind cat, or lame horse? Let them giue life to the one, sight to the other, and make the third runne, and then they may giue vs some cause to looke more into their Phisick, which now being against the ordinary course of Christianity for so many ages, we cannot with a safe conscience so much as intertaine a good conceipt therof, according to those rules of Phisick which euen themselues allow.

11. The other question we will aske *Luther* and his company, is, seeing they will forsake vs, Whither will they go? *M. Crashaw* telleth the *Brownists*, that to forsake one thing for another, no better, is seely, but for a worse is folly and madnes. And then he asketh them to what other Church will they goe? To the low Countreys? To the Church of Scotland? To the Cantons of *Zwitzerland*? To the States and Princes of Germany? To the Church of France, or the Church of *Geneua*, or the free Cityes of the Empire? And then he stoppeth their passage to any of these Churches, by laying the blocke of an huge lye in their way, saying, they are all of our Religion, At which impudent vntruth, as *Brownists* might

(t) *Bolsec.*
in vita *Cal-*
uini. c. 13.

(u) *Nullus*
illorū ad-
huc exti-
tit, qui vel
equum
claudum
sanare po-
tuit. Eras-
mus de li-
bero arbi-
trio contra
Lutherum.

pag. 32.

(x) Doctor
King vpon
Jonas pag.
442. Cal-
uin. de scan-
dalis pag.
118. 127.

(y) Vide
censuram
Orientalis
Ecclesie.

pag. 32.

be offended, so many iudicious Auditors that had trauailed into forrayne parts did (no doubt) smile to see with what manifest falshoods seely people were deluded. But let vs now (as I sayd) examine *Luther* wither he will goe with his new companie, seeing he will needs goe from the Church of Rome? Will they goe to the Iewes? Or to the Turkes? Or to Atheists? Such indeed most of the reuolters proued as themselues (x) cōfesse, which I suppose at the first they neuer intended. Will they ioyne with the *Grecian* Church? That they sought, and would fayne haue done, but the *Grecians* did reiect and condemne them as hereticks, and would haue none of their company (y). Whither then will *Luther* goe a Gods name, if he goeth not away in the Diuels name rather, with whom he did conferre therabout? I cannot but conclude in *M. Crashawes* owne wordes, and let the Reader iudge, whether the dynt of this weapon doe not pierce into the hart and bowells of his Church? *VVhither will you goe, or what remaynes for you to goe vnto, but vnto your corners, and conuenticles, where you are your owne caruers, your owne iudges, your owne approuers, but haue not one Church in Christendome to approue you? Could any thing be spoken more properly against Luthers reuolt, then this?*

12. And that you may better vnderstand how this argument doth wound Protestant religion, I will propose a question or two vnto *M. Crashaw*. First, whether when *Luther* made his reuolt, any Christianity, or Christian Church was in the world, or not? If not, why should any belieue in Christ, whose wordes, and promises concerning his Church haue proued vayne, that the gates of hell should not preuayle against it (z), that he would be with Christians to the worlds end (a)? To omit diuers other Prophecies of the glory, and Maiesty of Christs Church, which if we find to be false, as they must needs be false, if the Church of Christ fayled, why should we thinke any of the rest deserue credit, which depend vpon the infallible word of the speaker? But if true Christianity was then in the world, then I aske againe, whether that was the Church of Rome, or some other distinct from it, and not subiect to it? If the Church

(z) Matt.
26. v. 18.
(a) Matt.
c. vlt. v.
vlt.

Church of Rome, then why did they forsake the Christian Church, and the Christianity of the world, the very note of heresy as all grant (b)? If that Christianity was distinct, and separate from the Roman, why did they not ioyne with it? Why did they not take their authority, and commission from that Church? why did they runne into the corner of a new Cōgregation & become their owne Iudges and approuers, admitting no other Iudge but the Scripture which hath euer bene the refuge of hereticks & the practise which themselves do now condemne in the Brownists? Let M. Crashaw thinke seriously of a full and cleare answer to this question: in the meane tyme I must leaue both Luther and him separated from all Christianity that was when they reuolted, in the world, changing not only for no better, which is feely, and for a worse, which is folly, and madnes, but also (which is playne infidelity) for no Church or Christianity at all, except we say, that the Christianity which Christ began with so many paynes and prayers did perith: but Fryer Martyn by his marriage with Katherine Bore begot a new Christian company, which shall continue to the worlds end, and neuer fayle.

13. If these thinges so necessarily consequent vpon Luthers reuolt, be most absurd, let Protestants looke backe, & see what reasons haue moued them to forsake the Church of Rome & all Christianity with her that was in the world when they began: let them consider another question of M. Crashawes which we will propose vnto them: VVherein are wee deadly wounded? In which question M. Crashaw making himselfe ignorāt of the woundes which the Brownists charge vpon the Church of England, bloweth strongly against them with an interrogatory blast of wordes without substance, only repeating the same in a different phrase for halfe a page togeather, at which if some Brownist siter might haue startled, and soone haue said, that it is false (the proceeding which M. Crashaw doth allow in his vulgar multitude with our Preachers) she would haue layd so many errors to the charge of the English Babylon, and haue proued them to be such with so many texts of Scripture, that for my part, I thinke

(b) Exierūt
ex nobis sed
non erant
ex nobis.
1. ep. Ioan.
2. v. 19. Out
of your
selues shall
arise men
speaking
peruerse
thinges.
Act. 15. v.
24. These
be they that
segregate
themselves.
Iude v. 19.

pag. 62.

M. Crashaw would haue bene blowne out of his pulpit, and fearfully confounded by the breath of a woman.

M. Crashawes wounds.

14. But we that haue refuted M. Crashawes woundes which he layeth to our charge, and haue proued that they are not our errors, but his slaunders, not our doctrines, but his falshoods; blasphemies, neyther deliuered nor practised by vs, but deuised and preached by him, we may now confidently demaund of him, wherein is the Church of Rome deadly wounded? And if M. Crashaw hauing spent the whole course of his studyes in seeking woundes in the diseased body of Popery, sparing neyther cost to get, nor labour to peruse our Records, yet was so farre from finding any true woundes, that he was forced to teare and rent our Authors sayings into peeces, to make our doctrine seeme wounded; how hoale & sound may the Church of Rome instly be thought, which can be traduced by no accuser but malice, conuicted by no witnes but falshood, condemned by no Iudge but folly ioyned in commission with fury? How miserable are those that haue forsaken the only Christianity, that was for so many ages in the world, leared with shaddowes, and frighted with falshoods?

(g) Spectā-
da dimica-
tio: aquila
vmbram
suā nanti
sub aqua à
littore o-
stendente,
& rursus
aue in di-
uersa ten-
dente, &
ubi se mi-
nimè cre-
dat expe-
ctari emer-
gēte. Plin.
l. 10. nat.
Hist. c. 3.

15. Pliny writeth of a certaine kind of Eagle which maketh prey on water-foule, whom when they perceyue hovering in the ayre, they dyue into the water where they are secure. But the Rauener what he cannot get by force, obtayneth by craft. He placeth himselfe on the side of the ryuer, in such sort, that his shaddow or shape appeareth on the other, which the foolish foule perceauing make towards the contrary side, and flying the shaddow ryse vp where the true Eagle doth indeed expect them (g). The Diuell seeketh to make prey specially on such as liue in the cleere and deep water of the Catholike faith taught successiue in all ages, within which, whilst they keep themselves, they need not feare the violence of their inuader, who therefore to leaze on by craft, whom he cannot surprize by force, by the help of his false and lying Preachers, casteth into these cleare waters his owne shape, that is vgly shewes and shaddowes of blasphemy, wherewith some feely people frighted, make

make towards the side of heresie, and taking their flight from the confessed Christianity of many ages, fall into the clawes of the true Eagle, into most horrible blasphemyes indeed, being forced to say, that contrary to Christs promise his Church, and Christianity fayled, or instead of being visible and glorious, the ioy of Kings and Nations, as was foretould for many hundred yeares at least, was neuer scene vpon earth.

16. Seeing then Protestants cannot haue the testimony of a good conscience, that they heere sufficiently indeauoured the healing of the Church of Rome, nor can forsake her without also forsaking all Christianity in the world, flying into corners, and Conuenticles, they are *their owne caruers, their owne Iudges, their owne approuers, without any Church of Christendome to approue them*, seeing the causes of this their alienation and reuolt from vs, are fables, falshoods, flatteries, places of Authors corrupted, shaddowes, and shewes of blasphemy voyd of truth, vpon which no priuate man were to be forsaken, much lesse a Church, and so glorious a Church as the Roman, let them seriously ponder M. Crashaw's other question to the Brownists, wherein they may see the many benefits receaued of the Church of Rome, and be moued to looke backe to the rock from which they are cut, and vnto Sara that begot them. Let them consider, I say, & apply to themselves, what M. Crashaw asketh the Brownists, *where they came to know God, if they euer knew him? VVhere they were bealed, called, regenerated, and begotten vnto Christ? VVas it not (saith he) in the wombe of this our Church, and by meanes of the immortall seed of Gods word that is daily sowne in our Church? And, by the Ministry of those men that were called in our Church?* And he concludeth, that, that Church and Ministry that bringes a man to grace, and to faith, is able to bring him to glory and saluation, and that which is alle effectually to begin, is able effectually to finish the good worke of God in any man, & therefore not to be forsaken. This doctrine, and these groundes supposed, I demaund what Church conuerted our English Nation first vnto Christ? By whose meanes came Englishmen to know God, and Christ, if euer they knew him? By the ministry of what men, Catholicke or Protestant? By

pag. 27. 29.

pag. 30.

seed of which word and doctrine, the *Lutheran*, or *Roman*? Was not the English Nation (and the like may be sayd of most Nations in *Europe*) first conuerted vnto Christ by preachers sent from *Rome*, about a thousand yeares agoe? By the immortall seed of Gods word, that is dayly sowne in our Church?

17. What will M. *Crashaw* answere? Will he say with Syr *Edward Hobby*, that the English Nation was not conuerted vnto Christ by S. *Augustine*, whom he tearmeth proud (h) and insolent *Augustine*, *Gregories* delegate, affirming that he taught vs no more, then we knew before, setting some friuolous ceremonies aside? Which notorious falshood I know M. *Crashaw*, or (i) Three some other trencher Minister cast on Syr *Edwards* trencher, *Conuerfions* to put into his booke. Nay further they make the credulous of *Englād*. Knight say, that when we speake of the conuerfion of *Englād* by S. *Gregories* meanes, we weary the world, and bob our (k) *Quid* credulous Ladies with a circular discusse, as though we had neuer heard quodlibelli of *Gildas* his testimony, that the Britons receiued the Christian faith Stoici inter sericos from the beginning; nor what *Baronius* hath tould, that S. Peter iacere was heere; *Theodoret* that S. *Paul*; *Nicephorus* that *Symon* puluilloz Zelotes, and some that *Ioseph* of *Arimathia* did plant the faith amongst vs. Thus the Knight writeth by their suggestion, by sayth Syr which it is cleare, that he neuer read the (i) booke he *Edward*, as seemeth to speake against; nay he doth not know so much it may seeme as the subiect, and argument thereof, to wit, of the three of this booke, to *Conuerfions* of *England*, which booke the Ladyes (if they haue it the Ro- at hand, as he seemeth to complayne that it is still on their mist La- (k) Cushions) cannot looke into without seeing the falshood of this saying, and how the trencher Scholemasters of the Knight would bob them also with a playne vntruth, as they haue done him. For that booke taketh notice of, and handleth largely (l) *Gildas* his testimony, declaring the meaning thereof to be, that in the tyme of *Tiberius* Christ appered to the world, not that Christian faith then entred dled in the into *Brittayne*, which is altogeaether improbable; seeing Three *Tiberius* liued but five yeares after Christs Resurrection, in *Conuerfions* which tyme the Apostles eyther went not out of *Iury*, or did not preach but to the Iews only; *nemini loquentes verbum nisi solum*
Inde is

Judaïs (m): as *S. Luke* saith in the *Actes*. That *S. Peter* was
 heere, that *Treatise* doth take notice of, & bringeth diuers ar- (m) *Act.*
 guments to confirme the same, vrging his preaching, as the 11. v. 19.
 the first conuerſion of *England*, though other *Apostles* (n) & (n) *S. Paul*,
Disciples (o) might help thereunto. Neyther doe I think *S. Symon*,
 any *English Christian* is so auerted from the *Roman Sea*, (o) *Ioseph*,
 that he will scorne this *Kingdome* should be the *Cōuertite* *Aristobu-*
 of that great *Apostle*, though the first *Roman Bishop*. These *lus*, Of
 thinges in our bookes we take notice of, and examine them *Treatise*
 more exactly then *Protestants* haue done. But to what pur- doth take
 pose are these brought by *Protestants*? The *Britons* recey- notice,
 ued the *Christian faith*, some of them at the least in tyme of bringing
 the *Apostles* vnder *S. Peter* the first *Roman Bishop*, the whole diuers
Realme openly and publickly vnder *Eleutherius Pope* in the authorities
 second age (p), by *Eugarius* and *Damianus* sent from *Rome* in their prea-
 King *Lucius* his tyme, which *Syr Edward* maketh no mention ching in
 of: what is this against the third Conuerſion of the En- our land.
 glish Nation, which long after this tyme, being heathen p. 21. 22. 23.
 hauing expelled the *Britons*, began to inhabite the *Realme*; 24.
 who (the *Britons* neglecting them) were conuerted by *S.* (p) In the
Augustines meanes, sent by *Gregory Pope*, as that *Treatise* (p) yeare of
 proueth, and all *Historyes* of our Countrey doe witnes, & *Christ 180*,
 euen *Protestants* themselues doe confesse, as is proued in the
 first Chapter and first section of the learned *Treatise* of the
Protestants Apology for the Roman Church, and that it was conuer-
 ted to the now *Catholick Roman faith*? Thus do *Ministers*
bob Syr Edward, making him print such stufſe either false or
 impertinent with the losse of his honour, which I dare say,
 had he leene the booke, he would neuer haue done against
 his conscience and knowledge.

18. Now how great this benefit is to haue beene con-
 uerted by such men, and in such manner we may perceauē,
 if we confer the same with the conuerſion and plantation
 of religion intended in *Virginia* by the new *Ghoſpell*, M. Cra-
 wherof I will speake a word, seeing *M. Crashaw* in great shawes
 glory and triumph made a long Sermon therof, with many New-
 false and bitter slaunders against vs. In which Sermon he yeares-
 doth denounce vntoall, that doe know the true intents of gift to
Virginia.
 that

pag. 27.

pag. 21.

that conuersion, that they are bound to help therunto, eyther with their persons, or purses, or prayers, & such as assist it not, discover themselves to be vnsanctified, vnmortified, and vnconuerted men. But this conuersion not being performable without Preachers of Gods word, the obligation of going in person, did lye chiefly vpon Ministers, who brag to be so specially conuerted themselves from Paganisme & Popery, & therefore bound to conuert others according to M. Crashawes text. But did any troupe of Ministers vndertake that voyage? Doe they prepare for it now? Doe they learne the language of the Sauiages to be able to conuert them hereafter? Doe not they thinke rather of conuerting themselves to their wiues, then Heathens vnto God? Doe not they desire to beget rather carnall then Ghostly children? Their deeds speake. Truly for my part I make no doubt, that had there bene a married Ministry in the Church in former ages, most Nations had bene vnconuerted at this day.

pag. 60.

pag. 62.

19. But M. Crashaw makes a shew that the Pope is the cause they are so cold, that they are afrayd of him. Oh (saith he) the Pope will curse vs. Doubtlesse he can name many Popes that haue cursed Heretickes for conuerting Nations vnto Christ, and yet the man dareth not only doubtingly, as you haue heard, but constantly and plainly auouch in print and pulpit: *VVe know* (saith he) *that as soone as this intent, and enterprize of our Nation is knowne at Rome, forthwith there wilbe a Consistory called, and consideration will be had (with wit and policy inough) what course may be taken to crosse vs, and ouerturne the busines. But if they haue neuer a Gamaliel left (saith he) let me tell them (and we are willing to heare him, for now he will speake a truth, which is a rare thing in him) if this worke be only of men, it will come to naught of it selfe without their help. Which Prophecy taken out of Scripture, the euent hath shewed most true. But the other that the Pope would gather a Consistory, and imploy his policy against it, the world knoweth to be false; and no meruaile being a prophecy deuised in M. Crashawes head, & vttered out of his owne spirit. And poore soule, that dreameth the Pope would hinder him and his fellowes from that voyage by cursing them, whome should the*

the Kings Maiesty presse to go in person, and leaue his new wife, the man would (I dare say) take it very vnkindly, and though the Pope should prick him on with a spur, yet would he draw back.

20. No M. *Crashaw*, the miseries which the enterprize of couerting Sauages doth bring with it, the wanting your native soyle, friends and Gossips wherewith now after Sermon you may be merry, the enduring hunger, cold, nakednes danger of death, and the like, but specially the want of the new Ghospells blessing, a fayre wife, too heavy a lump of flesh to be carryed into *Virginia*; these be such curses, & such hinderances, as you may speake of *vsanctified*, *vmortified*, & *vmconnected men* yet once againe, before you sanctify, or mortify, or quicken any for that voyage. And as for your selfe, as you say of the Players, that they are so multiplied in England, that one cannot liue by the other, & therefore are grieved that no Players are sent, by which meanes those that remayne would gaine more at home, I feare you do heere be tray your owne disease, and speake of others out of your owne hart, who seeing Ministers to be so multiplied that you cannot well liue one by the other, you would fayne haue moued, and mortified some to forsake their Benefices, and goe to *Virginia* in person, that you might haue stepped into one of their roomes with your wife, who perchace then you had in hart if not in house (for you married not long after) but howsoeuer you might be minded to be a Virgin then, we are now out of hope you will go to *Virginia* in hast, or any store of married Ministers, till *Virginia* be in such case as you may keep there your wiues as gallantly as in England, which is not like to be in your dayes, though you say, you do not doubt to see the day men shall speake of this Plantation, as it is spoken in another case (*), though the beginning be small, yet thy latter end shall greatly increase: by which you may seeme to imagine to haue a long lease of your life, to see the end of so great an enterprize, which is a signe, that you thinke little of death, and therefore may be well termed in your owne phrase an *vmortified* man.

The difficult enterprize of couerting barbarous Nations.

(*) In the Genitiue case, in which case M. *Crashaw* then was, who saith in this Virginian Sermon, that a man cannot forget the tyme he married.

pag. 17.

21. Truly I heard a Gentleman of Honour say, that he heard it from the Lord De-la-VVare himselfe, that ma-

The vali-
ant ex-
ploit of an
Apostoli-
call Mini-
ster in
Virginia.

king meanes in both Vniuersities to moue Ministers to goe with him this Apostolicall iourney, yet he had gotten no more then one; which one as I haue heard also credibly reported played the man. For when a troop of some English had arriued in *Virginia*, being in great distresse, hauing nothing left to liue on but a few pease, which spent they were to digg theyr dynners out of the ground; the pease being at the fire, the Sauages came vpon them, whom the Minister exhorting in the Lord to fight valiantly, himselfe remayned to be Cooke: and not to be idle whilst others were fighting, set sharply on the pease-pottage, and deuoured greedily (for he had fasted long against his will) that poore pittance, shewing himselfe no lesse valiant then they were, who as they all fought for him, so did he cate for them all.

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pag. 36.

pag. 36.

22. VVell, seeing we can get no more Ministers to be *Virginian* Apostles, let vs see what other Ghospellers we can find, where *M. Crashaw* saith, *he will presse no man to goe in person, whom their owne resolutions doe not presse*: yet I haue heard many were pressed, cyther to goe to *Virginia*, or to the *Gal- lowes* as they had deserued, which was a strong vocation to be Apostles. And for the whole Apostolicall company, though *M. Crashaw* would fayne grace them with the best names, and the best he can in his bounty giue them, is, *to be euen such as remayne of all sortes, better or worse*: which though it be no great commendation for Apostles; yet I know not how it may be any wayes honorable to such as remayne, seeing *M. Crashaw* cannot deny, but that not mockers only, but also friendes did obiekt as a great discouragement the shamlesnes of their beginning, and poverty of their proceeding, and that they were men in debt, lewd, loose, licentious, riotous, and disordered persons, rapt vp, and the refuse of the Realme, vnfit to bring to passe any good action. And though against mockers he stands vpon the iustification of that Apostolicall crew, yet to his friends he saith, that it is true for some, they were lewd fel- lowes indeed, but not for all. And in truth I think some very few may be excepted; but he addeth, *VVe doe, and must send such as we can, not such as we would*. And therein he hath reason. For what can they doe, the State being so full and swelling, as they

they cannot stand one by another, but send away the riffraff, and rascality of the Land to be the Conuerterers of Nations, seeing some must goe, and Ministers being better provided will not goe. Wherefore they called Apostles from vnder hedges, from Tauernes, or where they could find them: yea many were taken when they were seeing Playes, and Players, to whom *Virginia* in this respect was more behoulding then vnto Ministers, howsoeuer M. *Crashaw* speaketh against them as her deadly enemyes. Being thus taken vp they were brought together, men and women, better and worse, and married at the first sight: then straight shut vp, some in one place, some in another, least they should haue runne away. All which was done in such hast that meeting together when they were to depart, neyther could the Husbands remember their wiues, nor the wiues their Husbands, but some were fayne to put it to hap-hazard, thinking euen in this case, changery to be no robbery, as our Prouerbe is.

23. O *England* my deare Countrey, in this glasse thou mayst see thy great happines, that thou wert not left to be conuerted till this later age, when that a married Ministry taketh this Apostolicall office vnto it. Hadst thou beene in this age without the knowledg of Christ, vnciuill, heathenish, barbarous, as once thou wert, these wiuing Ghospelers which now sit in the sunne-shine of thy wealthy State, driuing them away whom they call Locusts that seeke to conuert thee to thy first faith, would haue kept themselves within a full and swelling State with no more thought and care of thy conuersion, then now they haue of the *Indyes*, of which they blush not to say (P) *non est nobis magnopere laborandum*; we are not much to trouble our selues: *Longinquas illas peregrinationes Locustis eminentibus Nomen Iesu relinquamus*: Let vs leaue these long (Apostolicall) iourneys vnto Locusts that falsely take vpon them the name of Iesus.

A speech vnto *England* comparing her conuersio by S. *Augustine*, with this intended of *Virginia*.

(p) Beza cited by D. *Saravia* in his booke de diuersis gradibus Ministr. pag. 309. edit. anni 1592.

24. Thus they rid themselves of the *Indian* charge committing them to the care of Locusts, who must goe into barren Countreyes, where euen corne is wanting, to Christen & Baptize them, whom when they shall haue brought to be a rich and flourishing Christianity, then you shall see

(q) Locusts indeed, fruges consumere nati. Ministers doe their best to drive away those Locusts, that themselves (q) may there swell, and swym alone with their wives and children in that full State. And put case some temporall respects had moued them to thinke of thy Conuersiō, yet would they haue dealt with thee, as they do with Virginia now, into which they send not a troupe of learned men, but vnder pretence of conuerting her, they empty into her bosome the refuse of their Realme, whome they terme the very excrements of their swelling State. Thou dost know Rome dealt not so with thee: she sent not such as the Virginian Messengers of thy Gospell were, Men whome thy selfe wert glad to be rid of, but graue, learned, and Religious persons, and euen that man who was the (*) Mirror of that age, paralleled for his learning with Augustine, for his eloquence with Cyprian, for his sanctity with Antony (r) was comming vnto thee in person to haue done this office, had not God myraculously stayed him for a greater vse and benefite of the world; yet he came vnto thee in his Disciples, with whome he sent thee his hart, his loue, his spirit, his sanctity, his learning. These thy Apostles were not taken from Tauerne, but from Monasteries; not from Play-houses, but from Churches, and houses of prayer: they came not to conquer, but to conuert thee; not to be thy Lords, but thy Fathers; not to take thy temporall commodityes, but only to affoord thee heauenly blessings. They came with no other Standard then the Crosse, and the Image of Christ (*): with no other sword then truth: with no other armour then their Religious habit: sounding no other Al-arme to the battaile, then the prayers and Litanies of Saints (†). By these men Rome begot thee vnto Christ; she brought thee forth the Daughter of God, heyre vnto his eternall Kingdome; she washed thee from thy sinnes with the water of life; she nursed thee with the milk of Christian doctrine; she adorned thee with the attyres of all vertues, that although all the glory of the Kings Daughter be within (u), yet also the very hemmes of thy garment trayling on the ground were of gold, I meane Monuments of piety planted vpon the ground, Churches, Monasteries, Colledges,

(*) S. Gregory.

(r) Vicit

sanctitate

Antoniū,

eloquētia

Cyprianū,

sapientia

Augusti-

nū. Hildef.

de vir. ill.

(s) Crucē

pro Vexil-

lo ferētes

argenteā,

& imagi-

nem Do-

mini Sal-

uatoris in

tabula de-

pictā. Bede

lib. 1. Hist.

gentis An-

glor. c. 23.

(t) Litani-

asq; canen-

tes pro sua

& eorum

propter &

ad quos

venerant

salute. Ib.

(u) Omnis

gloria filiæ

Regis ab

intus, in

simbrijs

aureis. Ps.

44. v. 14.

Colledges, Hospitalls, and such like, some particles where-
of left by thy late Deformers, still remaine wonders of an-
cient piety, spectacles of magnificent liberality, and are at
this day the greatest ornaments of thy land. This Church
first taught thee a Christian Language; turned thy barba-
rous tongue into the sweet sound of *Alleluia*; banished from
thy lips the vncouth names of Paynim Gods, put into thy
mouth the sauing name of *Iesus*. She fed thee at her owne
table with grace, which from her Sacraments floweth; she
gaue thee celestiall educatiō, teaching thee to conuerse with
God, and Angells. She by her wordes inspyred into thy
hart contempt of the world, heroycall thoughts worthy of
thy noble birth, which made so many of thy Kings (x), &
Queenes (y), & Princely Children forsake the fading flow-
ers of worldly glory. This benefit the chiefe of all others,
to which compared the rest are nothing, hast thou receiued
from that Church, whom some of thine, a degenerous of-
spring of so noble a Stock, would perswade thee to pursue
with sword & fire, for maintayning that very faith, which
from Paganisme she conuerted thee vnto. A benefit so cleare,
that without apparent impudency none can deny it: so
great, that whilst thou hast any Christianity in thee, thou
wilt euer esteeme it (z): and it is great want of iudgment in
any of thy children, that desire to retaine the name of Chri-
stians, to make a shew to contemne it.

25. Now if the Roman Church & Religiō can bring
men vnto God, as by this Conuersion of our Countrey it
proued (to say nothing of so many barbarous Nations, that
are daily converted from Paganisme to Christ by the Mini-
stery of our men, Protestants hauing so much busines at
home, that they haue not leasure to attend to it: it followeth
out of *M. Crashaw* owne Principles, that the Roma Church
is not to be forsaken, seeing the Church that doth beget men
vnto Christ, can make them perfect in Christ; she that be-

(x) Sig-
bert, El-
fride, Co-
enrede,
Offa, Inas,
Ceololfe,
& others.
(y) Queen
Alfrede,
Ethelburg
wife to K.
Inas, E-
theldred,
Sexburge
&c.
(z) Quod
nos ma-
gno bene-
ficio affe-
cit Grego-
rius, id ē
per gratif-
simā me-
moria re-
colemus.
VVhitak.
lib. 3. cont.
Duraum.
pag. 394.
(a) Nobis
domi &c
in propin-
quo satis
superq; est
gan, Beza vbi
supra. And

what busines this is, *Tertullian* told long ago: *Negotium est Hæreticis non Eib-
nicos conuertendi, sed nostros peruertendi. de præscript. c. 42.*

gan, can effectually finish Gods worke in any man: finally the

(*) Neque enim multæ Sponsæ Christi. Cyprian. epist. 75. Church that can bring men to God, to grace, to faith, can bring them likewise to saluation, and glory. And seeing it is most certaine, & we confesse it (& Protestants also) in the Nicen Creed, that the Church is (*) one, that it is Catholike, to wit, the same euery where ouer the world, it is cleare that they which are not one, and the same Church with the Roman, where God, grace, faith, saluation, and glory is found, are without true faith, out of Gods grace, and can neuer attayne to saluation, which cannot be had but in the one, and Catholicke Church. The Paschall Lamb must be eaten in one house, quia (saith S. Augustine) in vna Catholica Ecclesia vera hostia redemptionis immolatur (b); because in the one Catholick Church the true Sacrifice of redemption is offered. And if you desire to know where this one Church is more particularly, heare the same Father in another place. The (†) gift of blessed life (saith he) is not found but within that Church which is founded vpon the rock, which receyued of Christ the keyes to loose and bynd. This Church is one, which doth hold, and possesse the whole power of her spouse, and Lord. Thus S. Augustine.

(b) Ser. 10. de tempore.

(*) Munus beatæ vitæ non nisi intra Ecclesiam reperitur, quæ supra petram fundata est, quæ ligandi, & soluendi clauis accipitur. l. 4. de lapsis cont. Donatist. c. 1.

(c) Incorrupta est, & pudica, vnam domum non vnit, vnius cubiculi sanctitatē casto pudore custodit. ep. 73.

(d) An vt dogmata (Caluiniana) defendas, & coniugis Christi & matris suæ viscera instinctu nefario, non erroris, sed furoris infamas? August. contra Iulian. l. 3. c. 17.

vs, and brought vs forth the heyres of his Kingdome; but because she is a whore, and adulteresse, we contest, or beare witnes against her (c). But can these witnelles tell the tyme when she went from her first faith? When she played this foule part? No truly. Some (*) say, straight after the Apostles, others in Constantynes tyme, others in S. Gregories dayes, others some two hundred yeares after. Doe they know with whome? Some say it was Pope Hildebrand or Gregory the 7. others Boniface the third, others S. Leo the great (f), others S. Siluester (g), & some think that Antichrist was borne in the Apostles tyme, glaūcing at S. Peter, as though he were the man (h). And be these thinke you *cōuenientia testimonio*, agreeing testimonies? Did the testimonies of the false witnesses against Christ more iarre then these doe against his Spouse? If the very Iewes in their extremity of malice durst not for shame condemne Christ by witnesses contradicting one another; what shall we thinke of these men that condemne the Church they confesse to be their mother, vpon such euidence as doth far lesse agre? But against them all let S. Cyprian be heard, who saith, *that infidelity can haue no access to the Roman, and principall Sea* (i). Let S. Hierome speake: *Be it known* (saith he) *that the Roman faith praysed by the Apostle, cannot be changed* (k). And though two agreeing witnesses may suffice, let vs add a third of no lesse credit, S. Augustine, who vpon Gods owne booke deposeth: *the Roman Chayre is the rock, which proud gates of hell do not* (l) *conquer*.

(c) Romana Ecclesia est mater nostra, in qua, & per quam Deus nos regenerauit &c. Sed quia Meretrix & Adultera est, merito contra eam contestamur. Sarania de diuers. gradibus Minist. p. 57. (*) See the Protestants Apology. tract. 1. sect. 9. subd. 25. (f) Beza confess. general. c. 7. sect. 12. (g) Napier vpon the reuelations. pag. 43. (h) Powel l. 1. de Antichristo. 34. n. 10. (i) Ep. 55.

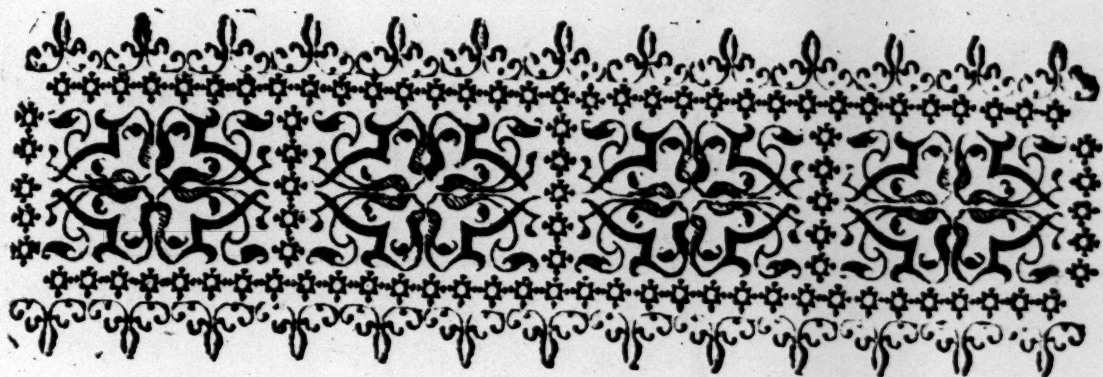
27. Wherefore for a friendly farewell, I wish M. Cranmer were like to the cleane beasts that chaw the cud, that he would weigh, and ruminare his owne words, that seeing he doth professe himselfe a Preacher, he were one of the Mysticall Tables the Prophet (m) speaketh of, which were types of Preachers that had *labia reflexa intrinsecus*, their ledges, which the Scripture termeth lips, inwardly reflexed, signifying as S. Gregory noteth (n), that a Preacher ought to reflect

(k) Hieron. l. 3. Apolog. cont. Ruffin. c. 4. contra partem Donat. (l) August. in Psal. (m) Ezech. c. 40. v. 43. (n) Tunc mensarum labia intrinsecus reflectuntur quando Doctores ad cor reuocant tacita cogitatione quid dicunt &c. homil. 21. in Ezech.

(o) O do. reflect his speech vpon himselfe; & what he preacheth (o) to
 cor, intus others eares, seeke by reflexion to print in his owne hart; in
 reflectela- which hart of M. Crashaw and his Auditors, I wish these his
 bium, id owne words ingrauen (*): How vndutifull, and vnthank-
 est, ad cor full are they to their spirituall Mother that forsake her, and
 reuoca cast the dust of contempt in her face, that bare them in her
 sermonē: wombe, and brought them forth the Sonnes of God.
 audi quod
 dicis, ope-
 rare quod pradicat, Gregor. vbi supra. (*) pag. 29.

A T A.





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T A B L E
O F T H E
C H A P T E R S
A N D S E C T I O N S
handled in this Booke.

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| 31 | 29 | somtymes that | confesse that |
| 32 | 5 | fire to. | fire. To |
| 35 | 4 | no | not |
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| 156 | 10 | thy fury | in thy fury |
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| 273 | 1 | modest | modesty |
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F I N I S.



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